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BRITISH SETTLEMENTS

IN

THE STRAITS OF MALACCA,

&c. &c.

VOL. II.

POLITICAL AND STATISTICAL ACCOUNT

OF THE

BRITISH SETTLEMENTS

IN THE

STRAITS OF MALACCA,

VIZ.

Pinang, Malacca, and Singapore;

WITH A HISTORY OF

THE MALAYAN STATES

ON THE PENINSULA OF MALACCA.

104703

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BRITISH SETTLEMENTS

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CHAPTER I.

Detailed Account of Malayan States. — Quedah. — Boundaries. — Physical Aspect. — Products. — History. — Government. — Population. — Revenue. — Division into Mukims. — Town of Quedah.

HAVING now considered the Peninsula generally, I will proceed to take a detailed survey of the principal Malayan states into which it is divided, commencing with the exterior states, i. e. those situated along its coasts, from the north-west above Pinang, and descending in a south-easterly direction to Point Ramúnia; thence rounding the southern extremity of the Peninsula, I will ascend northerly along the eastern coast up to the southern limit of Siam. The states in the interior of the

peninsula will next be considered. The following is the geographical order in which they occur.

EXTERIOR STATES, WEST COAST.

Quedah	(British Territory
Perak	of Malacca and
Salangore	Province Wellesley)
	Johore

EXTERIOR STATES, EAST COAST.

Johore	Tringanu
Pahang	Kalantan
Kemaman	Patani

INTERIOR STATES.

Sungie Ujong	Jellye
Rumbowe	Jellabu
Johole	Jompole
Srimenanti	Segamet

It is almost unnecessary to premise that the whole peninsula, with the exception of the strip of coast land called Province Wellesley, opposite to Pinang, and a circumscribed territory around the city of Malacca, is in possession of Malayan petty sovereigns, and the Siamese.

QUEDAH.

Quedah extends from the Trang river in 7° 20′ N. to the Krian, in 5° 10′ N., which separates it from Perak. The Trang formerly divided it

from Siam. Interiorly, the chain of mountains, running down the middle of the peninsula, which is here about 130 miles broad, constitutes its boundary, with the state of Patani on the opposite coast; on the west it is bounded by Province Wellesley and the sea. Its average length and breadth is 150 miles by 30, giving a superficial area of 4,500 square miles, with a population of about 21,000, being less than five to the square mile.

In its physical aspect, Quedah presents nothing dissimilar to that of the peninsula already described, except a feature, which it has in common with Patani, namely, a greater number of open plains and sawahs than any of the other Malay states; consequently its facilities of producing wet grain are greater. The produce of rice formerly exceeded the internal consumption by about the annual average of 2,500 coyans, which were exported to Pinang and the neighbouring ports. At present the state of agriculture is at any extremely low ebb. A multitude of streams traverse the country, with a general westerly direction, from the mountains to the sea, among which are six rivers navigable for the common Malay trading vessels. The embouchure of the Quedah river lying in 6° 6′ N., will admit, at spring tides, vessels of 250 tons. The coast is studded with

islets, among which is the Lancavi cluster: the largest about seventeen miles long by five in breadth. Trutao, the next in size, is about fifteen miles long. Both these islands belonged to Quedah, and were well peopled and cultivated. The population of Pulo Lancavi, the larger of the two, was estimated, previously to 1821, at 3,000. The Siamese, in 1821, killed most of the males, and carried the women and children into captivity. The water on the Quedah coast is very shallow; ships and other large vessels are constrained to preserve a considerable offing. The highest detached hill on the Quedah main is Gunong Gerai, or Quedah Peak, a mass of granite, whose summit is estimated at 5,000 feet above the level of the sea. According to Dr. Ward, north of Quedah Peak is an immense plain, almost level with the sea, covered near the coast with rising mangroves. It is of a very gentle elevation, bounded to the east by a small chain of hills, sixteen or twenty miles inland. The breadth of the belt of mangroves along the coast varies from half a mile to a mile. This is succeeded by a narrower one of ataps, behind which the country is richly cultivated, laid out in rice grounds, broken every two or three miles by natural boundaries of forest, left most probably when it was originally cleared. The soil is a rich whitish clay, mixed with sand.

Out of the plain, at a distance of about six miles from the sea, and about twenty-four in a northerly direction from the northernmost isle on the coast, Pulo Boonting, rises abruptly the Elephant Hill (for a geological description of this hill see Chap. VII. Vol. I.), no hill or other elevated spot being within several miles of it. It is of an oblong shape, apparently about a mile in length from north-west to south-east, and half a mile in breadth, presenting, on every side, bold and craggy precipices, between three and four hundred feet in height; lofty columnar and needle-like masses here and there detached from the main body, shoot up like the spires or turrets of a cathedral. The top is closely covered with wood, which also rises in some places half way up the precipice. shewing the grey or purplish rocks, in contrast with the foliage, and adding much to their beautiful and romantic appearance. The ground in its immediate neighbourhood is a complete swamp, abounding with a variety of marsh plants, which were, at the time of Dr. Ward's visit, in flower. Cocoa-nuts, plantain, betel-nut, and fruit-trees of different kinds, extend all round it, and conceal the huts of the Malays, which appear to be numerous. A deep ditch, either artificial or natural, surrounds the whole, and renders the approach to the rock extremely difficult, even to elephants.

Quedah used formerly to produce a small quantity of gold, tin, and iron.

The history of this state is a series of political misfortunes. It was incorporated with a colony of Malays from Malacca, shortly after the 13th century; and probably continued a dependency of that kingdom, until the Portuguese took Malacca in 1511; for in the Malay annals we find that the Raja of Quedah visited Malacca in order to obtain the honour of the Noubet from Sultan Mahmud, its last Malay sovereign, which was granted him. Quedah was of such note in 1611, as to attract the notice of the Portuguese; who in that year, according to De Faria, headed by Mendez Furtado, attacked and plundered the town. In 1619, both Quedah and Perak were overrun by Iscander Muda, king of Achin; the male inhabitants were carried off, and these states became in some degree fiefs of Achin. On the subsequent decline of the power of Achin, Quedah regained her independence. In 1770, the Bugis attacked and burned great part of the town. In 1785, the sultan ceded the island of Pinang to the British. In 1821, this ill-fated state was conquered and devastated by the Siamese. As this last event is of some political importance, I will relate, in as succinct a manner as possible, the causes immediately leading to it.

The monarch of Siam has, for many years past, demanded not only the triennial tribute, called the Bunga Mas, or flower of gold, from Quedah, but homage also of a more substantial nature. Much argument and ink have been wasted, to shew the right of Siam to tribute from Quedah and Patani. It seems after all, that the lord of the white elephant has about as much original right, as present power and ancient aggression can give him; and no more. It is very much to be doubted, whether his majesty has ever red Puffendorf, Grotius, or Vattel, as some of his political critics appear to have done. Not content with the tribute of the "golden flower," Siam had latterly haughtily demanded from Quedah, supplies of arms, rice, and ammunition for the war on Birmah, and compelled the Raja of Quedah, much against his inclination, to attack and conquer Perak, in 1818. The Quedah chief had, from time to time, appealed to the Pinang government against these systematic encroachments of his haughty foe, but that government had not the power to interfere. Quedah, thus designedly weakened by the contest with Perak, offered an easy conquest. Accordingly, in November 1821, an armament of 7000 men, under the direction of the Rajah of Ligore, (a Siamese province on the Quedah frontier), sailed from the Trang into the Quedah river,

under pretence of demanding supplies of rice, &c. for the Birmese war; took Quedah, and perpetrated a savage massacre of most of the inhabitants; the remainder were sent into slavery. The sultan escaped with difficulty, and sought an asylum with the British authorities, which was humanely granted him. Since this period, Quedah has remained under the yoke of Siam. Subjoined* will be found an account of this invasion, by Mr. Anderson, late a provisional member of

* Considerations on the Siamese Conquest of Quedah and Perak.—"The intelligence of a sudden invasion by a large Siamese force, from Ligore, of the territories of the king of Quedah, the old ally of the British government, which reached Prince of Wales Island, in November 1821, and the various rumours which prevailed, regarding the ulterior objects of the Siamese army, spread terror throughout the island, and, although there was a considerable military force at the Presidency, the alarms of the native population were difficult to be appeased. Many of the wealthy inhabitants buried and concealed their valuable property, while others made preparations for conveying it away to other British settlements. The supplies of grain, cattle and poultry, from the Quedah country, on which Pinang had so long chiefly depended, were suddenly withheld, and there was considerable distress among the poorer classes, by the increased price of provisions.

"The prompt and humane measures of government, however, not only for quieting the fears of the inhabitants, and allaying all apprehensions of an attack by the Siamese, but for obtaining supplies of grain from Bengal and other quarters; while in the mean time, large issues of rice were made from the Honourable Company's stores, which was distributed to the poorer classes at a moderate price, prevented much distress, which must have otherwise ensued, and

the council at Pinang. In 1827, the ex-Sultan's family, who had been taken prisoners by the Siamese, were released through British interference, and

speedily restored greater confidence in the strength and resources of the government, which could command ample aid in case of need.

"For a better understanding of this unexpected event, it will be proper to take a short review of the circumstances connected with it. On Sunday, the 12th of November, 1821, about noon, a large fleet of prows, full of Siamese, was observed standing into the Quedah river, coming in the direction from Traang, a large river to the northward, where the armament had been equipped. The Pangulu, or commandant of the fort, instantly sent notice of its approach to the Bindahara, or general of the Quedah army, and the Laksamana, or high admiral, who were a short distance up the river, and having some apprehensions of treachery, prepared the guns to bear upon the prows, waiting only for the orders of the Bindahara, to fire upon them. The general, however, who was taken by surprise, did not choose to authorize this, and determined to employ measures of pacification in the first instance.

"The arrival of the Siamese was so sudden, that the Malayan chiefs had time to assemble only a few of their dependents, with whom they proceeded to the wharf or public landing place, which is about one hundred and fifty yards beyond the fort, and which was surrounded by the Siamese fleet, well armed. The Bindahara, Laksamana, Tamungong, and a few of the Quedah chiefs, were seated on the covered wharf, and the Siamese ascended in a large body with muskets, spears, and other warlike weapons in their hands. The Bindahara interrogated them as to the object of their visit, and was informed that they wanted rice, being about to attack the Burmahs. The general promised them an immediate supply; but while the conversation was going on, the Siamese had assembled a large party ashore and surrounded the wharf; they now threw off the mask, and told the Quedah chiefs, they had come to seize them, and they must submit to be bound. The Bindahara, and Laksamana, exclaimed, with one accord, 'We are betrayed, let us attack them furiously,' and

sent to Pinang. In 1831, the Quedah people, unable any longer to endure the tyranny of the Siamese, flew to arms, headed by Tuanku Kudin,

instantly drawing their creeses, plunged them into the Siamese, who stood nearest them. A general battle now ensued.

"The venerable Laksamana, and Tamungong who used to boast that he was invulnerable, with several other chiefs, were soon dispatched; the Bindahara was disarmed and bound, and their men, dispirited and panic-struck by the loss of their leaders, fled in all directions, pursued by the Siamese, who butchered them in great numbers, and put them to death by means the most cruel and revolting to human nature. These operations being observed from the Fort, a few guns were now brought to bear upon the Siamese vessels, and two or three were sunk. The Siamese then proceeded to set fire to some of the houses, previously dragging out any of the men who had taken refuge in them, and torturing them to death, pillaging the houses of all their contents that were of any value; and they seized indiscriminately, all the prows and vessels in the river at the time, amongst which were several small trading boats from Pinang.

"Having, after a slight opposition, possessed themselves of the Fort, which was garrisoned principally by a few Bengal and Chuliah Sepoys, they dispatched a party immediately to the Kwala Mirbow, a large river to the southward, and nearly in sight of Pinang Fort. On the following day, Monday, they entered the Mirbow, and met with a slight and ineffectual opposition from a small battery near the mouth of the river, which kept them in check for a short time, and allowed an opportunity for the intelligence of the approach of a hostile fleet to reach the king of Quedah, who was residing in floating houses a few miles further up,—where he was forming a new settlement, and cutting a canal from that river to the Muda, another large river to the southward, which forms the northern boundary of the British territories on the main.

"Hearing that the Siamese force was ascending the river, and having only a very few adherents at hand, he hurried off in the greatest consternation with all his wives and children, and mounting them

a nephew of the ex-Sultan. Kudin had, for some time, been residing in Province Wellesley, under protection of the British flag. They attacked

together with his most valuable ornaments, and as many dollars as he could collect upon several elephants, which were fortunately at hand, he proceeded across the jungles, in a direction towards the Prye river, within the territory of the Honourable Company. The king left a large brig and a schooner, on board of which was a large amount of treasure, which fell into the hands of the captors. Numbers of his attendants who fled with him, but were not mounted upon elephants, perished from fatigue and hunger in the woods, and particularly several of his most respectable and venerable chiefs.

"The king himself, after five days of severe fatigue and exposure, during which time he separated from several of his elephants, and much of his valuable property, which was no doubt purposely conveyed away in a different direction by his own faithless attendants, to whom he had intrusted it, arrived at a place called Kota, the residence of his brother Tuanko Solyman, up the Prye river; where embarking all his followers and property on board four or five prows, he descended to the mouth of the river, and solicited the protection of the British Government.

"The Governor of Prince of Wales Island, with that humanity and consideration which was due to an old Ally, instantly granted the protection sought for, and the king was not only provided with suitable accommodations, but a strong guard of Sepoys was posted at his residence, to prevent any attempt to carry him off by force, and he was granted an allowance adequate to maintain himself and numerous family comfortably. His majesty has remained ever since, in the enjoyment of these advantages, and supports his trials with becoming fortitude and dignity.

"On the morning after the king crossed over from Prye, a fleet of fourteen or fifteen Siamese prows was observed standing close along shore in pursuit of his majesty, and they had actually the audacity to attempt to enter the Prye river, where they believed the king still was. The fleet was driven back by two of the Honourable Com-

and captured the fort of Quedah, then held by the Siamese. The Pinang government, agreeably to the provisions of Captain Burney's

pany's cruisers, which had strict orders afterwards to prevent any Siamese vessels from coming near the harbour, without previous examination and permission. A few days after this occurrence, the Rajah of Ligore sent a letter to the Governor, couched in very haughty and disrespectful terms, desiring the king of Quedah to be delivered up to him, a demand which was met by a dignified refusal, accompanied by a salutary admonition as to the style of future correspondence with the Representative of the British Government. Some of the Siamese troops having pursued the Malays into the territory of the Honourable Company, near the Kwala Muda, the Government lost no time in despatching a company of Sepoys, under an active officer, Captain Crooke of the 20th Regiment, for the purpose of expelling these daring intruders, and affording protection to such emigrants as might seek shelter under the British flag, and escape the persecution of the relentless enemy. The temperate, but at the same time resolute, conduct of that officer in supporting the dignity of the British Government, and in seizing and disarming a party of Siamese, who made an encroachment upon Province Wellesley, was, no doubt, calculated to evince to the Siamese authorities, the power and determination of the British Government to oppose such proceedings, and the moderation of the measures adopted in the first instance.

"The natives from Quedah, and the traders from other countries whose vessels had been seized, and who had been deprived of all their property, now flocked to Pinang in thousands, many in small canoes formed of trees hollowed out. It is scarcely possible to conceive the state of distress and misery in which hundreds of these poor fugitives landed at Pinang; men, women and children crowded together for several days in small boats, without any provisions, and scarcely any clothing, most of them escaped clandestinely, and many boats which were overloaded with passengers were lost; the emigrants finding a relief from their sufferings in a watery grave.

treaty with Siam, Article 13th, viz. "That the English will not permit the former governor of Quedah, or any of his followers to attack,

Many Malays who were detected in the attempt to escape, were put to death, and the wives and daughters were forcibly dragged from their husbands and fathers, and ravished by the Siamese soldiery. The mode of execution was horrible in the extreme; the men being tied up for the most trifling offence, and frequently upon mere suspicion, their arms extended with bamboos; when the executioner with a ponderous instrument split them right down from the crown of the head, and their mangled carcases were thrown into the river for the alligators to devour.

"The king of Quedah's second and favourite son, Tuanko Yakoob, attempted to escape like the rest, but was pursued and taken, and has since been sent in bonds from Quedah to Siam. The Bindahara, or Prime Minister, after being kept in chains a long time at Quedah, and deceived with hopes of liberation, for which the Pinang Government earnestly interceded with the Ligore chiefs, was carried away, and poisoned on the road to Sangora. It is impossible to calculate the number of Malays who have perished by the swords of the Siamese, by the loss of prows on their way to Pinang and other places, and by famine and fatigue in the woods. Every aid was administered to the refugees who fled to Pinang, and beneficial regulations subsequently made by government for affording them the means of livelihood. It is proper, in this place, to notice the highly creditable conduct of the late Governor of Malacca, Mr. Timmerman Tyssen, who no sooner hearing of the conquest of Quedah, and having received exaggerated accounts of the Siamese force, and the probability of an attack upon Pinang, than he despatched one of His Netherlands Majesty's frigates, which was lying in Malacca Roads at the time, with a handsome offer of co-operation, in case of the Siamese engaging in hostilities, and even the chiefs of some of the surrounding Malayan states were not backward in making respectful tenders of all the aid their limited means would admit of, which were suitably acknowledged by the Government of Pinang"

disturb, or injure in any manner the territory of Quedah, or any other territory subject to Siam, now interfered in favour of the invaders. Two

Such was the opinion of all the neighbouring Malayan states of the treachery and injustice of the Siamese in attacking Quedah, and such their apprehension of becoming themselves the victims of their rapacity, that they were eager to employ their utmost efforts to expel the Siamese from Quedah, and looked up, with full confidence, to the British Government supporting its old Ally.

"Having effected the complete subjugation of Quedah, and possessed himself of the country, the Rajah of Ligore next turned his attention to one of its principal dependencies, the Lancavy Islands, and fitted out a strong and well equipped expedition, which proceeded to the principal island, which, independent of possessing a fixed population of between three and four thousand souls, had received a large accession by emigrants from Quedah. Here too, commenced a scene of death and desolation, almost exceeding credibility. The men were murdered, and the women and female children carried off to Quedah, while the male children were either put to death, or left to perish. That fine island, from which large supplies were derived, is now nearly depopulated, and such of the male population as did escape, driven from their homes, and bereaved of their families, have been carrying on a predatory warfare both with the Siamese and peaceable traders close to Prince of Wales Island. Some of them have settled in Wellesley Province, and are employed as cultivators.

"Several badly planned and ineffectual attempts have, at different times been made by small and unorganized bodies of the king of Quedah's adherents in the country, to cut off the Siamese garrison at Quedah; but these have all been followed by the most disastrous results; not only by the destruction of the assailants, but by increased persecution towards the remaining Malayan inhabitants. The king himself, for some time, was anxious to have made an effort to regain his country in concert with some native powers which had promised him aid in vessels and men; but he was dissuaded from so perilous, and certainly doubtful an enterprise by those who were interested in

armed vessels, the Zephyr and the Emerald, and shortly afterwards H. M. ships, the Wolf and Crocodile, were despatched to blockade the river

his cause, and who apprehended his certain overthrow and destruction from such an attempt. There is no doubt, the Siamese were too powerful and too well prepared for any such ill-arranged expedition, as it could have been within the compass of the Quedah Rajah's means to have brought against them, to have had any chance of success; and it would have been inconsistent with the professed neutrality of the British Government to have permitted any equipments or warlike preparations within its Ports; the more particularly so, as a mission had just proceeded to Siam from the Governor-General of India.

"However much disposed the Pinang Government might have been, on the first brush of the affair, to have stopped such proceedings on the part of the Siamese, and to have checked such ambitious and unwarrantable aggression; however consistent and politic it might have been, to have treated the Ligorean troops as a predatory horde, and expelled them, at once, from the territories of an old and faithful Ally of the British Government; the Mission from the Supreme Government of Bengal to the Court of Siam, and the probable evil consequences of an immediate rupture, were considerations which could not fail to embarrass the Pinang Government, and render it necessary to deliberate well before it embarked in any measures of active hostility; while the disposeable force on the island, although fully adequate to the safe guardianship and protection of the place, and sufficient to repel any force that the Siamese could possibly bring against it, was yet insufficient for prosecuting a vigorous war, or maintaining its conquests against the recruited legions which the Siamese power could have transported with facility, ere reinforcements could have arrived from other parts of India. Under all these circumstances, the policy of suspending hostilities was manifest, and it was deemed proper to await the orders of the superior and controlling authorities.

"But there was a more urgent necessity than even the foregoing

and coast of Quedah. The unequal contest terminated in the retaking of the fort of Quedah by the Siamese, on the 4th October, 1831. Tuanku Kudin, and most of his followers fell after a determined resistance. The ex-Sultan who had been residing at Pinang, under strict surveillance, was removed to a distance from the scene of disturbance to Malacca; conformably with a clause in the 13th article of the treaty already quoted, which provides that the British government make

considerations dictated, of not acting without the consent of the Supreme Government, as that authority has always declined sanctioning any interference with Siam and Quedah, in the innumerable references which have been made from the chiefs of the settlement of Pinang since Captain Light first took possession, during all which long period of thirty-five years, the king of Quedah has been subject to incessant alarm and apprehension from the Siamese, and suffered all the apprehension they could inflict, without actually possessing themselves of any part of his dominions. The Supreme Government admitting that Quedah has always been tributary to Siam, has ever objected to any interference that would be likely to excite a collision with the haughty power of Siam, which it appeared to be the object of the British Government to conciliate. It was expected that the Mission would have produced some results advantageous to the interests of our Ally, by the mediation of the Ambassador, and that, at all events, the affairs of Quedah would have been settled upon a proper footing. So far, however, from any of these most desirable objects which were contemplated being attained, the Siamese authorities not only assumed a tone of insolence and evasion to all the reasonable propositions of the Ambassador; but signified their expectation that the king of Quedah should be delivered up to them; and the obstacles which existed to a free commercial intercourse have not been removed."

arrangements for the former governor of Quedah to go and live in some other country and not at Prince of Wales Island, or Prye, or in Perak, Salangore, or any Birmese country. The ex-Sultan resided at Malacca, on the 10,000 Spanish dollars, paid him annually by the British government, for the cession of Pinang and province Wellesley, in apparent comfort and style, and free from the slightest restraint; only that he could not quit the Malacca territory without permission. In 1835, he obtained leave from government to proceed to Delli, a place on the east coast of Sumatra. He had expressed in 1833, a determination to quit Malacca, being dissatisfied at the negatives put to his earnest and repeated applications for redress against his enemies, the Siamese; and lastly at the final veto to his request for permission to reside at Pinang, which had been recently refused by Lord William Bentinck, to whom he had deputed his eldest son Tuanku Abdullah, afterwards wounded at Bruas. His Lordship, in answer, observed that the Sultan's presence there might excite the designing and seditious to make use of his name, to raise tumults, by which the Sultan might fall under the displeasure of Government; and concluded by advising him to continue and enjoy his handsome salary at Malacca. At the close of 1836, when

he was at length permitted to visit Delli, he pledged himself to go thither direct, to remain there, and to return direct to Malacca. However, his Majesty, like a true Malay, spurning at all coercion, instead of proceeding to Delli, established himself with a brig and a numerous flotilla of Malay prahus at Bruas in the Perak territory, which is contiguous to Quedah, expecting to be joined there by his family from Pinang, and by a force of Malays for the invasion of Quedah. This procedure, as we have seen (in a preceding chapter,) caused considerable alarm at Pinang, in April 1836, and induced the governor there to arm two trading vessels, in the absence of H. M. ships of war, to be stationed at the southern entrance of the harbour, to prevent the ex-Sultan's flotilla from passing through to Quedah as bound by treaty, (see treaty, Appendix, No. III.) with Siam. The Malay states did not appear to be extremely zealous in rallying round the fallen prince's standard, and the alarm subsided. When the Sultan still persisted in remaining at Bruas, H. M. ship Zebra and the schooner Diamond, were despatched in April 1837, to bring him to Pinang. This object was effected on the 25th of that month, after some resistance on the part of his followers, in which several were killed, and the eldest son of the Sultan, Tuanku Abdullah,

wounded. He was not to remain at Pinang, but to be sent down either to reside at Malacca or Singapore. The annual salary of 10,000 Sp. drs., was reduced to 500; a step taken by government to prevent the old chief from being troublesome in future.

Quedah had, previous to 1821, for many generations past, been under the sway of a Malayan prince, with the title of Sultan, assisted by a council of the four principal officers of state, viz. the Bandahara, the Lacsamana, the Maharajah Lelah, and the Tumungong, whose decrees were promulgated among the people, and enforced by the eight Dattus, or heads of tribes. The present ex-Sultan promised me the katurunan, or genealogical history of his family, but on sending to Pinang it was found that the MS. had fallen into the hands of the Siamese. The present chief's grandfather was Sultan Mahmud Jiwa Shah, who died about 1778, succeeded by his son, Sultan Abdullah Shah; to whom succeeded in 1798, his brother Sultan Taj uddin Shah. The present chief is a son of Sultan Abdullah Shah, and ascended the throne in 1804. His heir apparent is his son, Tuanku Abdullah. Since the Siamese took possession, the supreme power has been transferred to a vassal of Siam, the Rajah of Li-

gore, whose eldest son in 1825, was made governor of the conquered province.

Before the Siamese invasion, Quedah was considered to have a population of 50,000. In 1633, according to Beaulieu, its population amounted to about 60,000, and in 1784, if we may credit Captain Glass's statement, to 100,000, principally Malays. The population now consists chiefly of Siamese, Samsams, Malays, and Semangs. The Malays are generally thought to be a colony from Malacca; though, as the ex-King informs me, the inhabitants pretend to be descended in a direct line from Alexander the Great. They are Mohammedans of the Shafihi sect, with a few Hanefites and Hanbalites interspersed. Some few, since the Siamese invasion of 1821, have been converted to their original faith, Buddhism.

The revenue under the Malay sovereign amounted to 100,000 rupees per annum, and was derived from taxes upon articles of import, port duties, &c.

Under the Malay government, Quedah was divided into 128 mukims, or parishes, each containing a mosque, and at least 44 families. Many of the mukims had double or treble that number. The capital was first styled Lindongan Bulan, or

the city sheltered by the moon, but subsequently called Quedah, (or as it is pronounced, Keddah,) the Elephant enclosure. Our term Quedah or Queda, was probably borrowed from the Portuguese corruption. It is situated in 6° 5′ N. on the right bank of a river of the same name, at a short distance from its mouth; the town is protected by a small brick fort. It had a covered wharf and landing. A little higher up is the populous town of Alustar.

CHAPTER II.

PERAK.—Boundaries.—Town.—Produce.—Population.—History and Government.—Political and Commercial Relations.

PERAK is separated on its northern frontier from Quedah by the Krian river, which debouches into the Straits of Malacca in about 5° 10′ North. On the south it is divided from the piratical state of Salangore, by a river of inconsiderable magnitude called the Runkúp, which lies a little to the north of the Birnam river, in about 3° 59′ north; interiorly, by the chain of primitive mountains that run down the centre of the Malay peninsula, to Point Romania near Singapore, from the states of Tringánu and Paháng on the opposite coast. According to Captain Glass, the territory under the sway of the Pérak chief extended about fifty leagues inland: its length along the coast is upwards of 120 miles.

The principal town is situated a considerable distance up the Pérak river, which is one of the largest and most rapid of the streams of the Peninsula that flow into the Straits of Malacca:

according to Anderson, it will admit vessels drawing twelve feet. The channel, however, is tortuous and intricate. On the banks, generally covered with jungle, are seen a few villages straggling at considerable distances. Those of most note are Kota Lumut, Bander, Pantong Panjang, and Passir Garam, about thirty miles up the river. The chief generally resides at Passir Suyong, or Passir Pulye; about three or four days' pull from the mouth. It has been stated to me by natives, that there are several stockades commanding the approach by water to these places.

The principal products of this state are tin, rice and ratans. The present produce of tin is about 8,500 piculs annually: this goes for the most part to the Pinang market: latterly some of it has found its way to Singapore. Mr. Anderson states that the Rajah Muda and Tuanku Hassin, sons of the late chief, Taj-uddin, established posts a few years ago, about thirty miles from the river's mouth, where they levied a duty on all tin exported. These posts have since been abandoned. The chief himself derives most of his revenue from a toll on the tin produced: so much it is said, as from four to six dollars per bhar of three piculs. The Dutch enjoyed for upwards of a century and a half, during their sway at Malacca,

the monopoly of the tin. They had a factory at Tanjong Puttoos on the river, and a small fort on the harbour between the Dinding Islands and the main. The cultivation of rice has, of late years, been on the increase. I am assured by some respectable Pêrak traders, that more than sufficient for home consumption is now grown.

The population of Pérak is roughly calculated at 35,000 Malays, professing the Mohammedan religion, not including the aboriginal tribes; a few Chinese, Arab, and Chuliah settlers.

Pérak was formerly tributary to the Malayan sovereigns of Malacca, and afterwards to those of the kingdom of Achin. The Bandahara of Johore was originally appointed Rajah of Pérak, with the title of Sultan Muzuffer Shah. His son Manshur Shah ascended the throne of Achin in the 16th century, after which his successor to that of Pérak sent a gold and silver flower as tribute to Achin. Since the decline of the latter, however, it has become in some measure independent: although Siam has, at various periods, asserted her claims to sovereignty, and demanded tribute. In consequence of the spirited resistance of the late chief, Taj-uddin, to these arrogant and groundless assumptions, Pérak was overrun in 1818 by the troops of the Rajah of Quedah, who had invaded it by order of the king of Siam. In 1822 the

Siamese were expelled, and the rightful chief restored by the powerful assistance of the late warlike chief of Salangore, Rajah Ibrahim.

The government is despotic. Pérak has been ruled during the last three centuries by a race of chiefs, under the title of Sultan, who were connected with the ruling dynasties in Johore and Achin. Under the sultan are five officers of state forming a deliberative council, viz., the Bandahara, Tumungong, Rajah Muda, Mantri, and Orang Kaya Besar. Besides these there are six Panghúlus over the six Bongsas (Vansas) or classes, into which the people are divided.

The succession to the throne is generally hereditary. Sultan Mansur Shah II, who died in 1818, was succeeded by his son Taj-uddin, who died about four years ago. His nephew, the present chief, Rajah Cholan, succeeded.

Political and Commercial relations with the British Government.—In 1818, a treaty of commercial alliance was concluded by the British commissioner, Mr. Cracroft, on the part of the Company, with the then Rajah of Pérak, Sultan Mansur Shah, chiefly with the view of preventing a monopoly of the tin trade by the Dutch, who were, at that time, about to resume possession of Malacca. This treaty provided against the monopoly, and secured to British merchants the

privilege of being allowed to trade with Pérak, on terms as favourable as any other nation.

By Major Burney's treaty with Siam in 1826, it was agreed that the Rajah of Pérak should govern his country according to his own will; should he desire to send the gold and silver flowers to Siam as heretofore, the English would not prevent him. That if Chow Phya of Ligore, desire to send down to Pérak, with friendly intentions, forty or fifty men, whether Siamese, Chinese or other Asiatic subjects of Siam, or if the Rajah of Pérak desire to send any of his ministers or officers to seek Chow Phya of Ligore, the English should not forbid them. That no force should be sent by either nation to go and molest, attack or disturb Pérak. The English engaged not to allow the state of Salangore to attack or disturb Pérak; and the Siamese in turn engaged not to go and attack or disturb Salangore.

The Siamese also stipulated in this treaty that the present ex-king of Quedah should not be permitted to live at Prince of Wales Island or Prye, or in Pérak, Salangore, or any Birmese country.

CHAPTER III.

SALANGORE.—Geographical Description.—Town of Salangore.—Produce.—Population.—Government.—History.—Tin-mines of Lukut.—Conspiracy against, and massacre of their Malayan Employers by the Chinese Miners, in 1834.—Observations on the S.E. part of the Salangore Coast.—Village of Sungie Rhya.—Tanjong Salamet.—Cape Rachado.—Teloh Rubiah.

SALANGORE is separated from Perak by a small river called the Runkúp, a little north of the Birnam stream, in about lat. 3° 59′ N. Its extent along the coast is about 120 miles, as far as the Lingie river south, and interiorly about forty-five miles, including Ulu Calang, where the Malayan chain divides it from Jellabu. Salangore, according to native authority, comprises three divisions. The Bugis occupy the coast; the Malays the right bank of the Calang river, and the Bodoanda Jakuns, with their descendants, the left bank. According to Anderson, the Calang is about two hundred yards wide at the mouth, but narrows, after a few reaches, to one hundred, and in some places, to seventy yards. The channel is safe and deep in most places; the current very rapid.

The first town, situated in the vicinity of the tin-mines, is about twenty miles from the river's mouth, and is called Calang. It is placed on the right-bank, and defended by several batteries. Here the Rajah resides occasionally. The inhabitants of Calang, before the war with the Siamese, were estimated at about 1,500.

The town of Salangore is situated a short distance up a river, the latitude of which is about 3° 20′ N., not far to the N. W. of the embouchure of the Calang stream. Near the extremity of the left bank rises a hill, and at the top of it stand the residence of the Rajah, and a fort constructed of mud and brick-work, on which are a number of guns, some of large calibre, in bad repair. The river is shallow, and practicable only for vessels of little burthen. Artificial obstructions have been made by the inhabitants. The Dutch had formerly an establishment at Salangore for the monopoly of the tin, and also a fortified work on the hill, called Fort Altingsburgh; another called Fort Utrecht, and a battery named, after the admiral, Von Braam.

Salangore produces tin of excellent quality, principally from Lukut, Calang, and Langkat, about 3,600 piculs annually, dammer wood, oil, and ratans.

The population is scanty, and supposed not to

exceed 12,000 souls. It is principally composed of the descendants of a colony of Bugis, from Goa, in the Celebes, who settled here and at Qualla Lingie, under their chief Aron Passarai, towards the commencement of the last century. The population was formerly much greater, but it decreased latterly in consequence of the misrule of its princes. Many of the inhabitants have settled in the Company's territory at Malacca, particularly at the mouth of the Lingie, a stream that separates the Malacca and Salangore territories, where they now constitute a small and thriving little colony. In 1822, the town of Salangore had not more than four hundred inhabitants. The Malays here neither speak a purer dialect, nor seem to me to be more civilized than their neighbours, the Malays of Malacca, as they are said to be by some writers. On the contrary, they are extremely illiterate, and in a state of great physical and moral depression. Piracy, slavery, and the slave-debtor system, prevail among them to a great extent.

The rajahs of Salangore are perfectly independent, and their sway is despotic. Under the Rajah are four principal officers of state, the Pengawa Pematang, the Pengawa Tuah, the Panghúlu Arru, and the Orang Kaya Kechil. The two first have control over the lower part of the river

and sea-coast; the third, over the interior, with the exception of Calang, which is within the jurisdiction of the Orang Kaya Kechil.

The name Salangore is not to be found in the earlier Malayan records, and may possibly be a Bugis corruption for the old native term Negri Calang (land of tin), by which this part of the peninsula was anciently known. Valentyn makes no mention of Salangore, and the territory now known under that name is included by him in the Perak division, laid down in one of his curious maps as the "Tryk van Peirah." The name was therefore first given by the Bugis. Calang was formerly a flourishing dependency under the Malay sovereigns of Malacca, and governed immediately by the chief of Pérak. The Malay annals state that, in the year 1340, Salien Nani, King of Siam, sent to the king of Malacca to demand a letter of submission, which was refused. The Siamese marched to attack Malacca, and penetrated to Pahang. The people of Calang, with Tuan Perak at their head, and the men of Muar, repaired to Malacca, to assist in repelling the invaders. A battle ensued, in which the Siamese were defeated with great loss. Tuan Perak for this was appointed Bandahara. From that time to the end of the 17th century, no further mention is made of Calang.

At the commencement of the 18th century, Aron Passarai, a chief from Goa in Celebes, with a Bugis colony, settled at Salangore. He was succeeded by his brother, Rajah Sitti, who dying, made way for Sultan Salah Uddin. To this prince succeeded Sultan Ibrahim, father of the present chief, one of the sturdiest opponents of the Dutch. In 1783, Ibrahim, together with his ally, the Muda of Rhio, Rajah Hiji, attacked Malacca, plundered and burned the suburbs of the city, which would have probably fallen into their hands, had it not been for the opportune arrival in the roads of the Dutch fleet, under Admiral Von Braam. The Dutch, after defeating the combined Malay forces, proceeded to Salangore, which they found had been evacuated, Sultan Ibrahim having fled to Pahang. Shortly after this, Ibrahim crossed the peninsula from Pahang, with about 2,000 followers, and surprised the fort by night, on the 27th June, 1785. The Dutch garrison, panic-struck, abandoned their post in a shameful manner, leaving behind them all their heavy artillery, ammunition, and property to a considerable amount. However, on the Dutch threatening reprisals, Ibrahim was compelled to restore the plunder, and acknowledge himself a vassal of the Netherlands East India Company. In 1822, this resolute chief became

mainly instrumental in expelling the Siamese from Perak. His partiality for the British was nearly as strong as his enmity to the Dutch. He died about 1826, leaving one of his numerous illegitimate offspring, Sultan Mahomed, in possession o the throne. The character of this indolent and sensual prince differs widely from that of the energetic Ibrahim. The country has lapsed into comparative decay, and its population is daily decreasing from emigration, the result of the extortions and oppression of the sultan's numerous illegitimate offspring; who, setting all law and justice at defiance, commit piracies, rob, plunder, and levy contributions, on the wretched inhabitants. During my charge of the military post of Qualla Lingie, on the Salangore frontier, many of the atrocities committed by these Bugis princes on their Malay subjects fell under my personal observation. The present inhabitants of Qualla Lingie formerly lived in the village of Tamponi, in Salangore, but fled thence *en masse*, by night, in August, 1833, into the Malacca territory, where they have now settled, as before alluded to. The present prince has no lawful issue, but numerous illegitimate children. Of these, Rajah Suliman and Usman, and the sultan's younger brother, Rajah Yusuf, are candidates for the Mudaship. Up to the present, I believe, no

heir, or Rajah Muda, as customary, has been elected; and it is probable, that in the event of Mahomed's death, a struggle will take place for the succession. Suliman is said to be the more popular candidate. Tuanku Boosu, or Bongsu, a chief and near relation of the Sultan, universally respected and liked by the Malays, would have been elected, and might have rescued this once powerful state from its present degraded condition. Unfortunately for Salangore, he fell a victim to a singular conspiracy of the Chinese miners in his employ at Lukut; an event not altogether unworthy of record in the annals of this state.

The Lukut mines are situated several miles inland, near the banks of a river of the same name, a little to the north of Cape Rachado, and about forty miles from Malacca, in two small valleys, surrounded by verdant hills. The Chinese, who formerly worked these mines on their own account, paid a tenth of the produce to Salangore. Latterly, I believe, Tuanku Boosu took upon himself the entire direction. In September, 1834, the Chinese miners, from 300 to 400 in number, rose one dark rainy night upon their Malay employers, fired their houses, and massacred them indiscriminately. Tuanku Boosu was slain, and many of his followers: his wife and children, endeavouring to escape from the burning ruins, were

thrown back, and perished in the flames. The Chinese, who were mostly of the Triad Society, were hotly pursued by the Malays, headed by a son of the murdered chief, and some of them, intercepted in their precipitate flight with their booty to Malacca, were cut down in the forest. The plunder obtained by the Chinese, independently of the jewels and gold ornaments of the women who perished, is said to have amounted to 18,000 Spanish dollars. Another party of Chinese miners has since gone up from Malacca to work under the chiefs Tuanku Omar and Rajah Suliman, a natural son of the Sultan. This murderous business, it is strongly suspected, was aided and abetted, if not concocted, by certain Chinese merchants living under the protection of the British flag at Malacca; English law screened them. The crimes being perpetrated in the dominions of an independent prince, Government could not go into the matter.

I shall conclude this sketch of Salangore with some observations I made in 1833, on that part of its coast which lies between the right bank of the Lingie river and Cape Rachado.

Tanjong Agas, so called from the swarms of musquitoes its forest-clad banks give birth to, forms the inner extremity of the right bank of the Lingie river, opposite to the point on the left bank,

called Tanjong Melippahari. From Tanjong Agas the shore recedes considerably, and nearly at the bottom of this bight is situated the mouth of Sungie Rhya (three quarters of an hour's row from Qualla Lingie). It is about twenty feet broad, and nearly concealed by the foliage of the Appi Appi and Bakow trees, with which the whole of this line of coast abounds. Two hills rise on each bank, the one on the right called Bukit Sungie Rhya, and that on the left Bukit Melintong.

The Malays state, that on these hills are the remains of two stone redoubts, smaller than that at Qualla Lingie, but similar to it.

From the mouth of the stream to the village, which is situated on the left bank, is about half an hour's row. Boats of one coyan burthen pass up thus far with difficulty, even at flood tides: but sampans can go as far as Pancalang Chumpa, about an hour's row up the stream from Pancalang Mangis; past this latter place, however, there are no houses beyond the temporary "Bagans" of wood-oil and dammer-getters. The course of the river is nearly north to the village, and lies through a dreary forest, in which I observed deep elephant tracks, particularly where they had crossed the stream: we were frequently impeded by roots and trunks of fallen trees. Other paths lead from Sungie Rhya, Sungie Menyalla, Serooseh and

Lukut, into the interior of Lingie and Sungie-ujong; but they are seldom traversed, and lie through marsh and jungle. From Sungie Rhya are paths better frequented to Ager Itam, Pancalang Kompas, and thence to Pematang Passir.

The village of Sungie Rhya belongs to the Sultan of Salangore, and is under the immediate control of two "Turah Campongs," named Abu and Riboot. It formerly consisted of upwards of thirty houses, but owing to the oppressions and fines of Rajah Usman, fifteen families have fled into the Company's territories, five to Sungie-baru, and ten to Qualla Lingie, including the priests. The new settlers keep up a constant intercourse with Sungie Rhya, free from the slightest molestation on the part of the Salangore people: they bring over the produce of their plantations, pine-apples, plantains, kladi, &c. part of which are planted at Qualla Lingie, and part bartered in exchange for rice, salt, tobacco, &c.

From the mouth of Sungie Rhya to the point Tanjong Salamet are no houses. There are one or two miserable "Bagans" belonging to fishermen and oil-getters. Near the point are two rude sheds, belonging to a man named Kamet, a Malay of Qualla Lingie, and according to the Malays there is a "Kramet," where the Salangore people go to make oblations.

After rounding the Tanjong is a small bay, bounded in part by a sandy coast called Teloh Passir Panjang and a rivulet; beyond this, stretching far to the westward is Cape Rachado, called by the Malays "Tanjong Tuan." Along its S. E. coast are sprinkled the islets of Pulo Tikús, Pulo Menkuda, Pulo Penjudian, Pulo Babi, Pulo Mesjid; and lying off the extreme point Pulo Intan or Diamond Isle. The whole of these islets, also the stretch of coast from Tanjong Salamet to Cape Rachado are uninhabited, with the exception of one or two houses near Sungie Menyalla, (a small stream debouching between Pulo Menkuda and Pulo Penjudian,) occupied by a Malay, named Inchi Sumun, and about ten persons employed by him in getting dammer and oil.

At Guinting, a small stream near Pulo Babi, were four Salangore men from Sungie Rhya, employed in fishing, &c.; within the last few months three of them have been carried off by pirates, the fourth made his escape to Sungie Rhya through the woods. These islands were formerly much infested by the lawless rangers of the seas, but have of late become the occasional resort of Bugis and Salangore fishermen.

According to native information, between Cape Rachado and Lukut, lie the following places:

Tanjong Pria, Sungie Nipa, Kechil, Teloh Kummang, Labohan Bilik, Passir pootih, Sungie Suruseh-besar, Sungie Surooseh Kechil, Pintu Gaddong, (from this is a path by land to the tin mines at Lukut Kechil,) Pulo Arrang Arrang, Tanjong Kamounin, Teloh Glam, Pulo Burong, Qualla Lukut Kechil, Qualla Lukut besar. These places, excepting the two last, are merely places of occasional resort of fishermen and wood-oil getters.

The ascent to the summit of Cape Rachado from the point, is at first steep, but from the nature of the face of the rock, easy. The trees stunted; and ground thickly covered with a sort of fern, reaching in some places up to the waist. Near the summit is a small clear space called Padang Chanti, where are visible the rude remains of an ancient "Kramet." The low coast of Sumatra (according to the natives Tanjong Saddye in Siac,) fringed with trees, is distinctly visible from the top of Cape Rachado, bearing S. W. by W. Two strong currents set in from different directions, (that to the eastward of the Cape sets in from the N. N. E.) and meeting at the extremity of the Cape near Pulo Intan, cause a commotion of the water by no means pleasant or profitable to small craft. Boats voyaging between Lukut and Malacca have often been cap-

sized; their cargoes and several lives lost. Few mariners now make choice of this passage; either standing out to sea or landing at Guinting, a place about one mile on this side of the Cape, where the high land descends and narrows. Here they place their boat and cargo on rollers (kalangs), and then push them over to a creek on the other side, called Teloh si Gueyney, about half an hour's task, where they again launch into the water. I had an opportunity of witnessing this, and not being "in the secret," was not a little astonished to see the crew land on this deserted spot and disappear with their boat, as if by magic, through the jungle.

We went ashore in a small bight, near the extremity of Cape Rachado, called Teloh Rubiah, from being the burial place of a pious Mussulman lady; on the right is a rocky islet, the place of her devotions, and hence called Pulo Mesjid, the Isle of the Mosque; and on the left springs a well of fresh water collected between two or three large massy stones, the place of her ablutions, called Prigei Rubiah. The Malays believe the lady is not well inclined to vessels passing this way, and that when she chooses to invoke the spirits of the elements to wreck them, she signifies her intention by causing a loud explosion to be heard

from Tanjong Tuan, resembling the discharge of artillery. The Dattu Tanjong Tuan, the elder of Cape Rachado, is a saint of no ordinary celebrity among the sea-faring class of natives.

CHAPTER III.

JOHORE.—Boundaries.—Subdivision into petty States.—Padang.—Battu Pahat.—Banut.—Pontian.—Town and river of Johore.—History.—Products.—Population.

THE Company's territory of Malacca extends along the coast between Salangore and Johore, but as a description of it has already been given, I will proceed immediately to the consideration of Johore. This fallen empire is nominally bounded by the Cassang river on the W. coast, and by Kemaman on the E. coast in lat. 4° 15′ N. Previous to the capture of Malacca by the Dutch in alliance with the Sultan of Johore in 1511 A.D., the assumed boundaries of Johore were identical with those of Malacca as it existed under the sway of the ancestors of the Johore sultans. At present the real limits may be said to be the Sedilly Besar river, separating it from Pahang on the east coast, and the Cassang stream which divides it from Malacca on the west coast. By some, however, Rumpin is said to be its boundary with Pahang. Johore includes the islands on

both sides of the Peninsula, and also those in the China sea lying between the 104th and 109th degrees of east longitude. It formerly embraced a portion of the coast of Sumatra extending between Siac and Jambi. By virtue of the treaty of 1824 with Holland, all the islands of this insular domain, lying south of ten miles from Singapore are nominally under the sway of the Johore prince, the Sultan of Lingga, whose cause has been espoused by the Dutch, the real sovereigns.

The Sultan of Johore's possessions on the peninsula are subdivided into several petty states. First, that of Muar, extending from the Malacca territory to Parrit Siput, including a large river of the same name, and an inland district called Segamet. This is under the immediate rule of the Tumungong of Muar, a chief residing at Pancalang Kota, on the river.

Padang lies next to Muar, reaching along the coast from Parrit Siput to Pinang Sa ribu. It is under the sway of Dattu Kaya Padang, and has about 200 inhabitants. It exports a considerable quantity of fruit.

The sway of the Panghúlu of Battu Pahat commences at Pinang Sa ribu, and terminates at the river of Battu Pahat, or Rio Formoso, one of the largest streams on this coast. The exports are about 400 piculs of ebony, 1,000 bundles of

ratâns, and 15 piculs of aloe wood annually; some ivory, dammer, wax, and sandal wood.

Banut is a small place under a Panghúlu, lying between Battu Pahat and Pontian.

Pontian extends from Banut to Mount Pontian, under a Panghúlu. Polais is a village under a chief called Rajah Semat, not far from Pontian, containing about one hundred houses. Thence to Point Ramunia, and on the eastern coast to the mouth of the Sedilly river, including Singapore and the adjacent islets, the sway of the Tumungong of Singapore extends. He is, like the chiefs just enumerated, a vassal of Johore.

The mouth of the Johore river is a little to the eastward of Point Ramunia, about twenty miles up the stream: on its left bank stood the capital of this fallen power, now dwindled into a village, containing about 300 houses under an Orang Kaya. The original town founded by the fugitive king of Malacca in 1512, was attacked and burnt by the Portuguese in 1608; and another built farther up the river. This was taken by the Achinese in 1613; by the people of Jambi in 1674; and by the Menangkabowes in 1719, A.D.

From the mouth of the Johore river to the Sedilly besar stream are two rivers, mentioned by the native traders, that run into the China sea; viz., those of Mersing and Jumbuluang; both of

little importance. At Sedilly there is a village consisting of about seventy houses.

Long antecedent to the introduction of Mohammedanism Johore was a state of considerable importance. In the Sejára Malayu we are informed that Rajah Suran, the monarch of Amdam Nagara, and founder of the city of Bijanagar, penetrated to the southern extremity of the peninsula, with an army amounting to one thousand and two lacs of men from the country of Kling (Kalinga), intending to invade China. He marched by Perak southwards to the country of Glangkiu, which appears to have been formerly a great kingdom on the Johore river, where he defeated and slew its sovereign, Rajah Chulan; who, according to the Malayan historians, was superior to all the Rajahs of the countries lying under the wind. This kingdom was probably that of Zábáje. According to Major Wilford, "In the peninsula of Malacca, was the famous emporium of Zába: Zábája, in Sanscrit, would signify those of Zába. The empire of Zábáje was thus called probably from its metropolis Zába, as well as the principal islands near it. Zába was a famous emporium, even as early as the time of Ptolemy. It remained so till the time of the two Mussulman travellers of Remandot, and probably much longer. It is now called Bátu Sábor,

on the river Johore, which is as large as the Euphrates, according to these two travellers; who add that the town of Calabar, on the coast of Coromandel, and ten days to the south of Madras, belonged to the Maharaja of Zábáje." The wars of this Maharaja with the king of Al-Comr, or countries near Cape Comorin, are mentioned by the two Mussulman travellers, in the ninth century: and it seems that, at that time, the Malayan empire was in its greatest splendour.

The Mohammedan empire of Johore was founded by Mahomed Shah II., of Malacca, after his expulsion from Malacca by the Portuguese in 1511, A.D. This prince, after many brave though unsuccessful attempts to retake his capital, died at the newly-founded city of Johore, where he had settled after the destruction of Bintan by the Portuguese. Mahomed Shah, according to the Katurunan, or genealogy of Johore in my possession, reigned twenty-nine years at Malacca, and seven at Johore. He died at Johore A.D. 1518, succeeded by his son,

Ahmed Shah.—This prince, in 1519, attacked Malacca, but was compelled to retreat by Garcia de Sa to Bintan, where Albuquerque was repulsed by the famous Lacsamana. In 1523, he again invested Malacca, with the chief of Pahang as his ally, and gained a victory over the Portuguese in

the river Muar. The Lacsamana made a dash at the shipping in the roads of Malacca, burned one vessel and captured two others. At this crisis, Alphonso de Sosa arrived with succours, relieved the city, and pursued the Lacsamana into the river Muar. Thence he proceeded to Pahang, destroyed all the vessels in the river, and slew upwards of 5000 of the people of Pahang, in retaliation for the assistance given by their chief to the King of Johore in his attack on Malacca. Numbers were carried into slavery. Bintan also fell, and Ahmed was compelled to sue for peace. He was succeeded, in 1537, by

Ali uddin Shah I.—During the reign of this prince, Paul de Gama attacked Johore, but was defeated and slain by the Lacsamana. Don Estevan de Gama shortly afterwards took and plundered the town. Ali uddin Shah died 1539, succeeded by

Sultan Abdul Jalil Shah I., in whose reign the Lacsamana was slain, in an unsuccessful expedition against Malacca.

Ali uddin Shah II. succeeded A.D. 1588.—During this prince's reign, the Dutch came to Johore, and entered into a friendly treaty. He died in A.D. 1606, succeeded by

Abdullah Shah, who died about ten years after his accession to the throne.

Mahomed Shah II. died in 1620, succeeded by

Abdul Jalil Shah II., who, with the Dutch, succeeded in wresting the capital of his ancestors, Malacca, from the Portuguese, A.D. 1641. He died in 1667, succeeded by

Sultan Ibrahim Shah, who died at Pahang, A.D. 1678. Johore was taken by the people of Jambi during the reign of this prince.

Sultan Mahmud Shah I. reigned until 1692, (according to some accounts, 1701,) when he was killed at Kota Tinghie. Succeeded by

Abdul Jalil Shah III.—During the reign of this prince, Johore was taken by the Menangkabowes, A.D. 1719. Abdul Jalil was compelled to flee from Johore, and was killed near the mouth of the river in an attack made by Lacsamana Nakhoda Sikkam, A.D. 1723. This prince rebuilt the city of Johore, which had been destroyed by the Jambi people, during the interval he resided at Rhio, on the island of Bintan, which now became the capital of Johore.

Sultan Suliman, one of the sons of Abdul Jalil, was elected at Rhio by the Bugis chiefs, King of Johore, under the title of Badr ul alem, in A.D. 1754. This prince assisted the Dutch in an expedition against Rajah Alum. He died about A.D. 1766, succeeded by

Abdul Jalil Shah IV., who founded Rhio-Tuah. He died, succeeded by

Sultan Mahmud Shah II.; in the early part of whose reign, Rajah Haji, the sultan's viceroy at Rhio, made the celebrated attack on Malacca, in concert with Sultan Ibrahim, of Salangore, in which he lost his life, during an assault upon his stockaded post at Teloh Katapang, a little to the south of Malacca. Sultan Mahmud, who was then very young, accompanied the Malayan expedition from Rhio as far as the Muar river, thus lending to it the influence of his name and cause. On the final expulsion of the Malays from Rhio in 1785, Mahmud fled to Pahang, and thence to Tringanu, whence he wrote the following letter, translated by Mr. Marsden, to Captain Light, the Resident at Pinang.

"That is to say, from Paduka Sri Sultan Mahmud Riayat Shah, who possesses the royal thrones of Johore and Pahang, and all the districts subordinate thereto. If it should appear to our friend to be a proper measure, we request him to communicate to the (Governor) General of Bengal, the subject of this letter, making known to him, that the Dutch company employed a force against Riyu (Rhio), in order to subdue the Bugis inhabitants, and to set up a Malayan king. It pleased the Divine will, that the Bugis people

should be conquered in an attack made by (the troops under) Jacob Peter Van Braam, the commandant, on which occasion they all ran away and abandoned Riyu, leaving us Malays in the place. Upon this a treaty (or capitulation) was agreed to between the commandant and ourself, together with all the chiefs on the spot, and interchanged in writing between the two parties. When the business of the treaty was solemnly completed, he returned to Batavia. Some time after this, there came another Dutchman, named Peter Rody, to reside at Riyu, by whom all the articles of the treaty with us and the chiefs were infringed. During these transactions, the Illanon (a piratical people from Mindanao) invaded Riyu, and by God's permission, entirely ruined the country. The Dutch made their escape and returned to Malacca. With these circumstances we make our friend acquainted, requesting that he may communicate them to the General of Bengal. If we are in the wrong with respect to the Dutch Company, let him fix the guilt upon us, and if, on the contrary, we have acted correctly, we beg that the General will lend his aid to see us righted; there being no quarter towards which we can now look with hope, excepting the English Company, who in the present days, are renowned from the western to these eastern regions; and who have the

power of relieving the oppressed. Allow me further to mention, that being arrived in the dominions of the chief of my family, the Sultan of Trangganu, I have committed my interests to his care; both in relation to the English, and to the Dutch Company, whether for good or for evil. I have only to add that there is nothing I can present to my friend, in token of my regard, but my prayers offered up every night and day. Written on the 29th day of the month Muharrum, in the year 1202 (1787)."

The Sultan of Tringanu subsequently endeavoured without success to intercede for him with the Dutch. The following is the answer of the Dutch Government translated and extracted from the archives at Malacca. The letter is dated 11th August 1788.

"Concerning Sulthan Muchmoet we have already in our preceding letter written how ungratefully and treacherously he has conducted himself towards the E. I. Company from whom he had received so many favours. That his highness now repents of his villanous behaviour we can hardly believe, for his highness since his flight from Rhio has not written a letter to us to implore forgiveness from the H. E. I. Company; but on the contrary we receive tidings from all quarters that his highness, in conjunction with the Buggese and

Illanons, is making preparations to attack us. How foolish is it to imagine that with their assistance Malacca can be conquered. Let them only for a moment reflect upon the wretched lot that befel the proud Rajah Haji and his celebrated warriors when they also had similar objects in meditation. But as his highness has desired the mediation of our friend to be reconciled with the Netherlands Company, it is only to conceal his design from the knowledge of our friend and from us. Time will reveal every thing."

In 1795, the British took possession of Malacca and other Dutch settlements, giving up Rhio to the Sultan of Johore without exacting any conditions. Mahmud having placed Rhio under a viceroy, styled the Rajah Muda, proceeded to Linggin (or more properly speaking Lingga,) where he finally settled. He died about 1810 at Lingga, leaving two legitimate sons, viz. Hussain and Abdurrahman. The former by his second wife, the latter by his third. The sultan's first wife died without issue.

This was the point so strenuously contested in 1818 prior to the occupation of Singapore by the English and Dutch authorities, as Singapore was an island in the gift of the Sultan of Johore, whoever that potentate might be.

Hussain at the time of his father's death was

absent at Pahang, and in consequence Abdurrahman his younger brother being present, agreeably to Malayan usage, was elected by the chiefs notwithstanding the opposition of the sultana dowager, who protested against the proceeding and refused to give up the regalia, which were forcibly and most ungallantly torn from her by the Dutch Commissioners who interfered in favour of Abdurrahman, a prince more disposed to their interests than the elder brother. The British, for the same reason, though with greater justice, since their candidate possessed the natural right of primogeniture, espoused the cause of Hussain, and obtained one of the principal objects of their exertions in the possession of the island of Singapore.

Both the Dutch and English agents have been too severely censured for the prominent share they took in this affair (with the exception of the lawless seizure of the regalia by the former.) Both parties, however, acted for the good of their respective nations, and with regard to the claims of the two princes, the natives themselves entertain conflicting opinions, some resting upon the natural right of primogeniture and the laws of the Koran; others, upon Malayan usage and the voice of the chiefs. Thus it has remained—the Dutch set up the sovereign of their creation at Lingga, while

Hussain, the eldest, held his court at Singapore, under shelter of the British flag. Both enjoyed pensions from the English and Dutch governments respectively, as has been already shewn. Abdurrahman the Sultan of Lingga died in 1832, succeeded by his son Mahomed Shah; and Hussain, the Sultan of Johore, at Malacca in September 1835, where he had removed from Singapore a year or two before his decease. He left no living children by his first and second wives. By his third wife he had a son named Abdul Jalil, who was living at Singapore in 1834. By reason of his mother's low birth his claims to the throne are not considered good by Malays, or at least equal to those of Hussain's issue by his fourth wife, a woman nobly born, named Rajah Yahia. She bore him four children, two sons, Tuanku Alli and Tuanku Jaffir, and two daughters.

Since Sultan Hussain's decease up to 1836, no attempt had been made to elect a successor, beyond a journey undertaken to Pahang by the youngest of his sons, with the hope that the Bandahara would come down to Malacca and escort his eldest brother thither for the purpose of installing him. The Bandahara, however, appeared to wait for some more active demonstration of its views on the part of our government. A temporary allowance pending a reference to Bengal was granted

by the Straits Government for the maintenance of the widow and children.

The products of Johore are ivory, gold, tin, ebony, aguila, sapan, lakka, and sandal-wood, a little camphor, bees'-wax, &c. There are tin and gold mines in the neighbourhood of the town of Johore.

Johore is extremely thinly peopled, containing, it is computed, not more than 25,000 souls, exclusive of the islands.

CHAPTER IV.

PAHANG.—Geographical extent.—Boundaries.—History and Government. — Population. — Produce. —Trade. — Town and River of Pahang.

PAHANG extends from the Sedilly river in lat. 2° 15′ N. to the mouth of the Kemaman river in about lat. 4° 15′ N. Its boundary interiorly with Srimenanti is Qualla Tassek. Between Sedilly and Pahang are the following places under their respective Panghúlus;

Undowe, containing about 300 houses.	
Pontian . . .	150
Rumpin . . .	100
Bebbar . . .	100
Merchong . . .	50

Between Kemaman and Pahang lies Kuantan, under a Panghúlu, containing about 1,000 houses, and producing much tin.

This state, though nominally feudatory to Johore, is virtually under a chief termed the Bandahara. The Bandahara of Pahang was formerly one of the great officers of the kingdom of Malacca.

It was part of his duty to invest the sovereign with the insignia of royalty, and, in conjunction with the Tumungong of Singapore, to conduct the inaugural ceremonies. The name of the present chief is Inchi Ali. Pahang is the best regulated and wealthiest of the Malayan states on the peninsula. It was conquered by Sultan Mansur Shah of Malacca, who married the daughter of the fugitive Prince Maha Rajah Dewa Sino. At this time Pahang, although ruled by Malayan chiefs, was under Siamese influence. It has since frequently served as a place of refuge to the ex-sovereigns of Malacca and Johore, to whom, as before stated, it is nominally feudal, and not, as supposed by some, to the delegated princes of Rhio.

Subordinate to the Bandahara are four officers of state, who assist at his councils; viz., the Bandar, To Kayo, To Kayu Tamuluk, Rajah Perba. The inferior officers are the two Rajahs di Ballang, Maharaja Indra Shara, Dattu Tambang, &c.

The population of this state is moderately computed at about 40,000; chiefly Malays and Chinese, employed in agriculture and mining. The number of Chinese is roundly stated at 12,000. The aboriginal tribes inhabiting the forests are particularly numerous.

Besides the articles of produce common to the whole of the peninsula, Pahang is celebrated for the quantity and quality of its gold. From the jealousy of the chiefs the mines have never, I believe, been accessible to Europeans. All the information that Mr. Gray, a trader who crossed the peninsula from Malacca to Pahang, could obtain regarding the gold mines was, that they were about one month's pull from the village of Jellye up the river Braugh, one of the tributaries to the Pahang stream, and forty days' pull from Pahang. The total produce of these mines exceeds 300lbs. troy, annually. Of tin the yearly produce averages about 1,000 piculs. The greater part finds its way to Singapore. Previous to the establishment of the latter, the produce of Pahang used to be carried across the peninsula to Malacca.

The imports into Pahang from Singapore and Malacca are chiefly opium, silk, rice, tobacco, salt, cloths, ironware, agricultural implements and tools.

Mr. Medhurst, who visited Pahang in 1828, describes the town as presenting a miserable appearance. It is situated about four or five miles up a river, shallow, and wide at the entrance, having scarcely one fathom of water on the bar: at spring tides it is about two fathoms deep. The

town is built on both banks: the Campong of the Chinese settlers, of whom there are about 200, stands on the right bank of the river, and the Malay Campong on the left. Here is the Bandahara's palace, surrounded by a close wooden fence about ten feet high. In front is a battery mounting ten guns in an almost unserviceable state. It is said there are upwards of sixty mosques in the state of Pahang.

CHAPTER V.

KEMAMAN and TRINGANU.—Geographical position of the former.—Population.—Produce.—Geographical position of Tringanu.—Population.—Produce.—History and Government.—Town and River of Tringanu.

KEMAMAN.

KEMAMAN lies between Pahang and Tringanu, on a river, a mile or two from its mouth, in lat. 4° 15′ N. It is a settlement of modern origin, made probably on account of the tin mines in the neighbourhood, and is under the control of a chief, named Tuanku Wok or Hook, a vassal of Tringanu, who is strongly suspected of piratical practices. In 1835, he paid a visit to the Tumungong of Singapore, with a fleet of eighteen prows well armed.

Its population is estimated at 1,000, Malays and Chinese. It produces about 1,000 piculs of tin, annually, besides a little gold, camphor, ebony, &c. According to Mr. Medhurst, who visited the place in 1828, Kemaman at first yielded a considerable revenue to the Sultan of Tringanu,

but latterly the mines failed, and the miners dispersed, leaving behind about 100 Chinese at the mines, (which are two days' journey in the interior,) and twenty at the settlement itself.

Between Kemaman and Tringanu are the following places :—

Pakaa, containing about	100 houses.
Dongoon . .	1,000
Marang . .	400

They are each under a chief, subordinate like him of Kemaman to Tringanu. In the interior of Pakaa, an aboriginal race is said to exist, termed Pangan, of whom it would be interesting to have some account. They are said by natives to have the frizzled hair of the Papuan.

TRINGANU.

We next come to Tringanu, an ancient state lying between Pahang and the Basut river, which separates it from Kalantan, and including, as previously stated, Kemaman, Pakaa, Dongoon, and Marang. The China sea washes its eastern side, and to the west it is bounded by the mountains, that separate it from Perak on the opposite side.

The population of Tringanu, independent of Kamaman, is computed at 30,000 souls.

Its produce is chiefly ivory, pepper, camphor, gambier, gold, and tin: of the latter about 7,000

piculs annually. It formerly exported about 2,000 piculs of coffee, the produce of the soil, chiefly to Singapore.

Tringanu is under a sovereign, termed Tuanku Mansur, the younger brother of the late Rajah, according to Mr. Medhurst, and about 58 years of age. A few years ago, the rival candidate for the throne, Tuanku Omar, was expelled from Tringanu. He fled to Lingga, where he obtained from the eldest son of the late Sultan, a fleet of prahus to aid him in an enterprise against Tringanu. Sultan Mansur on being apprised of this, wrote to the British authorities at Singapore, by whose interference with the Dutch government at Rhio, the Lingga prahus were recalled. It appears to have preserved its independence under its own rulers for a considerable length of time, although frequently menaced by Siam. The right of tribute and homage demanded by the latter nation, has ever been stoutly resisted by the Malayan princes of Tringanu; and it was with a view of efficient protection against the arrogant demands of her powerful neighbours, that Tringanu, before Pinang was fixed upon, offered the British East India Company a settlement at her capital. In 1787, the then Sultan of Tringanu, Mansur Riayet Shah, in a letter to Captain Light, states that Siam had required a hundred pieces of can-

non, besides other things to be given up to her. The Sultan had put himself into a posture of defence, to repel any attempt made to enforce these demands by invasion, and entreated Captain Light to send two Guarda-costas to his assistance, with a set of English colours. He strongly denied the right of Siam to make such exactions, affirming that "from the beginning of time through all generations, the kings of Johore (from whom he states those of Tringanu to be descended, and on which descent he grounds his resistance) never did personal homage to the kings of Siam, but only sent complimentary messages."

Mansur Riayet Shah was the prince, with whom Mahomed Sultan of Johore found refuge when the Dutch took Rhio in 1785. He attempted to intercede for the Johore king, but in vain; the Dutch government at Malacca rather haughtily refusing his mediation.

At present Siam is interdicted by Major Burney's treaty from aggression on Tringanu.

Mr. Medhurst informs us that the Malay town of Tringanu in 1828, was large and populous, but dirty and filthy in the extreme, the houses nearly all of atap, and the streets very narrow. Two markets through which he passed, were occupied chiefly by women who appeared to be the principal buyers and sellers. Halfway through

this part of the town stands the custom-house. The Chinese are numerous, and live principally in strong stone and brick-built houses, which now exhibit every appearance of an old and long established colony. The women and children all speak Chinese, probably from not mixing much with the Malays. Mr. Medhurst was shewn by one of the chiefs several muskets, made in Tringanu; and was asked if any so good could be made in Europe. The Chinese population of the town is estimated at 600, that of the Malays from 15,000 to 20,000. The principal brick buildings are the mosque, and the custom-house, the latter of which is near the Rajah's residence, but extremely dirty.

The river of Tringanu is not so broad as that of Pahang, but the town lies nearer the mouth. Mr. Medhurst saw in it two Siamese junks, a cutter belonging to Tringanu, and many small trading vessels.

CHAPTER VI.

KALANTAN.—Geographical extent.—History and government.—Population.—Produce.—Political relations.

KALANTAN extends from the embouchure of the Basut, to that of the Baruna stream, which separates it on the north from Patani.

In the Sejára Malayu, we find mention of Kalantan, during the time of Mahmud II., of Malacca, who commenced his reign, A.D. 1477, as being a country more powerful than that of Patani, one of the most considerable of the Malay states. Its ruler, at that era, was a Malay chief, named Sultan Mansur Shah, nephew of Sultan Secunder Shah. He is said to have derived his origin from Rajah Chulan, the prince of the country of Glangkiu, which in former times was a great country possessing a fort of black stone up the river Johore. In consequence of Mansur's refusal to do homage to him, the Sultan of Malacca sent a force against Kalantan; a fierce battle ensued, in which the combatants mutually "amoked" each other. As the men of Kalantan were little skilled in the use of fire-arms, they gave way, and their

fortress was taken by the Malacca men. Kalantan, like Tringanu, Quedah, and Patani, has, from time immemorial, been harassed by the vexatious demands of Siam; and, according to Anderson, has repeatedly solicited the protection of the British government, and requested the establishment there of an English factory, offering very considerable advantages. It has now almost succumbed to the Siamese yoke, although nominally under its Malay Rajah.

In 1832, the chief of Patani fled to Kalantan, but was delivered up to the Siamese Praklang, who repeatedly ordered the Rajah of Kalantan into his presence. With these mandates, the wary old Malay chief did not deem it prudent to comply, but was eventually compelled to propitiate his importunate foes, by a large present of specie and gold-dust. The Siamese, by this interference, have acted in direct violation of their treaty with the British government.

The population of Kalantan, is said to be about 50,000. The principal articles of produce, are gold and tin; of the latter about 3,000 piculs, and about 12,000 piculs of pepper, annually. Lead is stated to exist. In 1832, the Praklang of Siam ordered the Rajah to open a supposed tin mine, which on examination turned out to be of lead.

By the 12th Article of Major Burney's Treaty, No. 3. Appendix, it is stipulated, that Siam shall not go and obstruct or interrupt commerce in the states of Tringanu and Kalantan. English merchants and subjects shall have trade and intercourse in future, with the same facility and freedom as they have heretofore had; and the English shall not go and molest, attack and disturb those states upon any pretence whatever.

CHAPTER VII.

PATANI.—Boundaries.—Division into five Provinces.—History and Government.—Towns of New and Old Patani.—Population and Produce.—Town of Sangora.

PATANI.

PATANI, now a province of Siam, was once the largest and most populous of the Malayan states, on the Peninsula, extending so far north as the river Rindang, which separated it from Siam. Latterly, Tana in 7° 20′ N. has been fixed as its boundary, though Sangora, in 7° N. is properly a Siamese town. It was divided into five provinces; two exterior and three interior. A chain of mountains divides it from Quedah.

According to the Sejára Malayu, Patani was at an early period conquered by the Siamese, under Chaw Sri Bangsa, a son of the king of Siam, who afterwards embraced Mohammedanism; he assumed the name of Sultan Ahmed Shah, and obtained the privileges of the Noubet from the King of Malacca, of which kingdom Patani became, in

some degree, a dependency. The author of a MS. history of Patani, in the Malayan language, in my possession, ascribes the founding of Patani, to a grandson of Piatu Karub Maha Chan, Rajah of Kota Malikei, named Wirin Piatu Nakapa Sulma. He was converted to Islam, and reigned under the title of Sultan Ismail Shah. Ten sultans and a sultana of this dynasty, are mentioned: after whom, commenced the Kalantan dynasty, with Sultan Bakal.

PATANI SOVEREIGNS.

Rajah Kurub Maha Chan.
Piatu Antara.
Piatu Nakapa, or Sultan Ismail Shah, the first Mohammedan sovereign.
Muzuffer Shah.
Mansur Shah.
Patek Siam.
Bahadur.
Rajah Ijo.
Rajah Iju.
Paduka Shah Alum.
Kuning or Perachu—female sovereign.

KALANTAN DYNASTY.

Bakal.
Amas Kalantan.

Amas Jayam.
Dawi Perachu—female sovereign.
Paduka Shah Alum.
Lacsamana.
Baginda.
Along Yunas, or Eang-de-per-tuan.

Along Yunas was killed in battle. After his death, Patani fell into a state of anarchy, from which it has never recovered, owing to invasions from Siam. The two Perachus were probably the sovereigns alluded to by Floris, who tells us that Patani was governed by queens. The Malay historian affords no dates to guide his readers as to the chronological order of the events he relates. European authors inform us, that Patani was burnt, in 1523, by Alphonso de Sosa, of Malacca; was conquered by Siam about 1603, A.D.; again about 1786, and finally, in 1832. The Rajah fled to Kalantan, but was given up, and is now a state prisoner in Siam. His country has been heavily taxed; many of its inhabitants made slaves, and numbers carried away into captivity to Siam. The Praklang took with him from Patani to Bankok, in September, 1832, upwards of four thousand captives, in a dreadful state of misery.

There are two towns, called Patani, the new and the old. Mr. Medhurst, who visited Patani

in 1832, informs us, that the latter is situated a mile or two from the mouth of the river, and was formerly occupied by the Dutch, but afterwards forsaken by them, and that only two or three houses were then left. The people in general seemed scarcely to know that the Dutch had ever been there. The new town lies up a small river that falls into the principal channel. The water on the bar is so extremely shallow, that a boat drawing only three feet water cannot enter. On this account trade is much impaired, and the place consequently becoming deserted and falling into decay. The Chinese town consists of about fifty or sixty houses, and the inhabitants may amount to 200 or 300. The principal river of Patani is very wide, but vessels are obliged to lie a considerable distance off the mouth. The new town stands in lat. 7° N., and long. 101° 35′ E. The Dutch formerly had factories here, which were twice burnt down. The English succeeded them in 1610 or 1612; when, according to Purchase, a mission was sent by James I. of England, with a letter. The factory then erected has long disappeared, being given up in 1623.

The town was named Patani from the circumstance of its founder, Piatu, having erected it near the site of a fisherman's hut, whose name was Tani. The author of the Hikayet Patani

states Patani to have the name of the landing-place where the old fisherman used to descend to the water, and where a white Plandok, pursued by the first Mussulman prince, Ismail Shah, disappeared.

The population of Patani is uncertain and fluctuating, on account of the wretched state of the country. Previous to the last invasion, in 1832, it is said to have exceeded 54,000 souls.

It produces some tin, but little gold. Rice is the staple article; the country being admirably adapted for grain cultivation. Common salt forms a considerable item of commerce. An impost has been levied by the Siamese on this necessary of life. Iron ore is found among the mountains.

TOWN OF SANGORA.

As Sangora has been sometimes considered within the Malayan boundary, although decidedly Siamese in point of religion and government and population; and as it will serve to show the line of national demarcation in a very strong light, the following brief description, chiefly taken from Mr. Medhurst's Journal, is offered. On nearing the town from the sea, the eye is struck by the numerous pagodas every where visible; some crowning the summits of the hills, and others

engulphed in the woody valleys. One near the shore is built on the highest point of a large rock, with steps to ascend to it; but no human habitations near. One of these temples was situated in the midst of a large enclosure, somewhat like a country church-yard; and the edifice itself had much the appearance of a village church in England, with a portico before and behind, and with three arched windows on each side, surrounded by various erect stones, which at a distance might be taken for grave-stones. The town is divided into three parts, which are inhabited severally by Chinese, Siamese, and Malays. The first is situated on the left-hand side of the river, the second on the right, and the last farther up the bay, and not visible till boats have passed the Siamese town. The Chinese part seems to be the centre of trade, and contains about 1,000 people. There are many brick houses in the town, but built separate one from another, each having its own party-walls, and the doors and windows being all covered with brick and mortar, in order to prevent the spread of fire. Those who cannot afford to build a house entirely of brick, generally erect a strong room, about ten feet square, within the atap dwelling; which strong room having a brick-and-mortar door, they consider fire-proof, and deposit therein all their valuables.

The trade of Sangora is principally confined to junks and native vessels, passing up and down between Siam and Singapore. Its exports are tin, iron, (of which there are two mines) dried prawns, about 1,000 piculs annually, and a little pepper. A large quantity of pepper was formerly produced, till the rulers of Sangora adopted the pernicious system of forced delivery, compelling the cultivators to deliver their produce at half, and sometimes at a quarter, of the market price.

Sangora sends a tribute to Siam. The present governor is a descendant of a Chinese family, to whom it is customary to bring a present on landing. No duties are exacted on vessels putting in at the port.

CHAPTER VIII.

Interior States peopled originally from Menangkabowe.—General description and history of the inhabitants of.—State of Sungie Ujong. — Boundaries. — Population. — Trade.—Miners and Tin mines.—Process of mining and smelting.—Revenue.—Government.—Chiefs.—Village of Lingie.

THE inhabitants of the states in the interior of the southerly part of the Malayan peninsula, particularly those of Sungie ujong, or Simujong, Rumbowe, Johole, and Srimenanti, derive their origin from the parent empire of Menangkabowe, in Sumatra, more directly than the natives of the neighbouring states. This peculiarity with respect to Rumbowe alone, has been cursorily noticed by Mr. Marsden and Sir Stamford Raffles. The former, quoting the transactions of the Batavian Society, observes, that the inland boundaries of the Malacca territory are "the mountains of Rumbowe, inhabited by a Malayan people named Menangkabowe; and Mount Ophir, called by the natives Gunong Ledang. These limits, say they, it is impractical for an European

to pass; the whole coast, for some leagues from the sea, being either a morass or impenetrable forest; and these natural difficulties are aggravated by the treacherous and blood-thirsty character of the natives." If we give the author of this unpropitious account due credit for veracity, we must, in justice to the Menangkabowes, and the tract they inhabit, acknowledge, at the same time, that the progress of civilization has been rapid, and the change in the face of their country corresponding.

The forests are, at the present time, certainly thick, and some of the morasses deep; but during a recent ascent to the summit of Mount Ophir, and a journey along the foot of the Rumbowe mountains, I found neither the one nor the other impenetrable or impracticable, and experienced nothing but kindness and hospitality from the natives.

Sir S. Raffles, in a letter to Mr. Marsden, thus notices the state of Rumbowe: "Inland of Malacca, about sixty miles, is situated the Malay kingdom of Rumbowe, whose Sultan, and all the principal officers of state, hold their authority immediately from Menangkabowe, and have written commissions for their respective offices. This shows the extent of that ancient power, even now reduced as it must be in common with that of the

Malay people in general. I had many opportunities of communicating with the natives of Rumbowe, and they have clearly a peculiar dialect, resembling exactly what you mention of substituting the final *o* for *a*; as in the word Ambo for Amba. In fact, the dialect is called by the Malacca people the language of Menangkabowe."

The forgoing remarks apply equally to the three adjoining states, Sungie-ujong, Johole, and Sriménanti, and, as has been already observed, to Naning. It is also worthy of remark, that in the ancient records of the Dutch, preserved in the archives of Malacca, the natives of Rumbowe and Naning are invariably styled "Menangkabowes."

The period when these colonies, from the heart of Sumatra, settled in the interior of the Peninsula, is unknown. It is generally admitted, that Singapore and the extremity of the Peninsula were peopled about the middle of the twelfth century, by colonists from Sumatra, whose descendants founded Malacca nearly a century afterwards; as well as other places on the sea-coast, Perak, Quedah, Pahang, Tringanu, &c.

Antecedent to this, according to the best native information, the coasts of the Peninsula and adjacent islands were inhabited, though thinly, by a savage race, still known under the name of Rayet

Laut (subjects of the sea,) the Ichthyophagi of the ancients, and termed by Valentyn, probably from their situation, "Cellates." The interior was peopled by those singular aborigines, the Rayet Utan (subjects of the forest,) of whom there are various tribes. Those that have hitherto fallen under my observation have all borne the Mongol stamp on their features; though the Semang in the interior of Quedah is said to have the woolly hair and thick lips, &c. of the Papuan.

Tradition ascribes the peopling of the interior of the Peninsula by the Menangkabowes to a more recent and direct emigration from Sumatra, than that of the 12th century. In absence of all historical information, the following story, current among the better-informed descendants of this colony, may perhaps not be out of place.

"After Sri Iscander Shah had fled from Singhapura to Malacca, in the seventh century of the Hejira, a Menangkabowe chief, named Tu Pattair, came over to Malacca, attended by a numerous retinue. He ascended the river to Naning, where he found no other inhabitants than the Jakuns (a tribe of the Rayet Utan), and settled at Tabu, and took to wife one of the Jakun damsels; an example speedily followed by his vassals. This little colony gradually spread itself over Sungie-ujong, Rumbowe, Johole, and other

places, inhabited chiefly by aborigines, (who gradually betook themselves to the woods and mountains, as the intruders encroached); viz., Jompole, Serting, Jellabu, Srimenanti, and Terachi.

In course of time, Tu Pattair died, and was buried at Lubo Koppong, in Naning, where his tomb is to this day venerated as a Kramet. From these accounts then it would appear, that the present inhabitants of the interior of the part of the peninsula here spoken of, are chiefly descendants from the Menangkabowes and Jakuns; and those on its coasts from the Malays who fled from Singhapura, and the Rayet Laut.

The new settlers, rapidly increasing in numbers, divided themselves into nine petty states, under as many Panghúlus or chiefs, feudal to the Malayan sultans of Malacca, and after their expulsion by European powers, to those of Johore, by whom they were consolidated under the name of the Negri Sambilan, or the nine territories.

The names of these states, and the titles bestowed on their chiefs by the sultans of Johore, are as follow; viz., Segamet, under Orang Kaya Muda; Johole, Johan Lelan Percasseh; Naning, Maharaja Lelah; Sungie-ujong, Klana Putra; Jellabu, Akhir Zeman; Rumbowe, Lelah Maharajah; Calang or Salangore, Tuanku Calang; Ulu Pahang, including Serting and Jompole, Rajah

Andra Segara; and Jellye, under Maharaja Purba. These titles were hereditary, and their possessors used to present themselves (Mengadap) once a year at the court of Johore.

In a manuscript collection of treaties made by the Dutch in the East, are found contracts, principally of a friendly and commercial character, with Rumbowe and the Negri Sambilan, from 1646 down to 1759. Prior to this period, the Dutch had assumed considerable influence over the nine Negris: and with the formal consent of the king of Johore, Sultan Abdul Jalil Shah, elected a Bugis prince, named Dyen Cambodia, as chief over the whole nine. Naning had long fallen into the hands of the European Government at Malacca, and Srimenanti rising into importance, tacitly assumed its place among the nine Negris.

The Menangkabowes, disgusted with the arbitrary proceedings of their Bugis ruler, invited over one of the princes of the blood royal of Menangkabowe from Sumatra, named Rajah Malaywar. The Panghúlus of Sungie-ujong, Rumbowe, Johole, and Srimenanti espoused the cause of the latter, whilst the five remaining states took up arms in favour of the former.

The Dutch, it would appear from an official communication addressed to the Panghúlu of Naning, in answer to a requisition made by that

chief for ammunition to defend himself against the Bugis, did not take any active part in these disturbances, but pithily advised the Panghúlu to observe a state of neutrality, and in no case whatever to intermeddle with such intestine commotions; and refusing the supply of ammunition solicited, informed him that, being a subject of the Maatschappy, he had not the slightest cause for fear.

In the event, the Menangkabowe claimant, Rajah Malaywar, was successful, and Dyen Cambodia retired to Rhio, where he died about 1773. The Panghúlus of the four states, which had espoused his cause, with the assent of the Sultan of Johore, and the government at Malacca, elected Rajah Malaywar as their sovereign, under the title of Eang-de-pertuan Besar,* renouncing at the same time their allegiance to Johore.

Rajah Malaywar was the first prince of the Menangkabowe dynasty in the interior. The five other states remained, as before, feudal to Johore.

The following stipulations, a copy of which is said to be in possession of the chief of Srimenanti, were then agreed on; viz., that the Menangkabowe sovereign, on all affairs of state, should assemble the four Panghúlus, and should submit to a majority; that his maintenance should be supplied equally by the inhabitants of the

* The title assumed by Menangkabowe princes of the blood.

four states, each house contributing annually one gantang of rice, two cocoa-nuts, and one súku.

The Panghúlus bound themselves to furnish a certain complement of men, arms, ammunition, and provisions, in case of a war; also on occasions of deaths, marriages, circumcision, &c., in the royal family, to send, each of them, three head of buffaloes, and to distribute a certain sum in sadkeh (alms.) The instalment of the Eang-depertuan Besar devolved upon the four Panghúlus, hence entitled Panghúlus Delantye.

To them also, on the decease of their sovereign, fell the duty of transmitting the news of the event by letter to the Rajah of Menangkabowe, who on its receipt deputed one of the princes of his house, with pompous credentials* *viâ* Siac, Malacca, and Naning to Rumbowe, where he was met and crowned in state by the four Panghúlus Delantye. Hence Rumbowe is termed, tánnah krêjan. From

* Translation of the credentials called the Tromba Menangkabowe brought over from Sumatra by the last deputed prince Rajah Labu. [They bear a strong resemblance to the Menangkabowe document published by Mr. Marsden.]

The seals at the top are placed from the right to left, according to the order of precedence of the princes whose titles they bear; all feudal to Menangkabowe.

According to the etiquette of Malay letter writing, the "place of honour," for the impression of the seal, is about the commencement of the epistle, to its extreme right, and on the highest Mistar. In

thence the newly elected prince proceeded to his astánah or palace, at Srimenanti, which is the royal burial place, and also called Tánnah mengándong. Peculiar Báleis are erected by the

letters from a subject to a sovereign, the impression is made near the foot.

4 Sultan of Indraghiri, Sultan Sri Kahil, son of, &c.	3 Sultan of Jambie, entitled Baghinda Tuan, son of, &c.	2 Sultan of Palembang, son of Sultan Indra Rahim, son of, &c.	1 The firm in faith by the grace of Allah, the great Sultan Maharaja dhiraja, son of the deceased Sultan Abdul Jalil Muazzem.
7 Sultan of Indrapura, entitled Sultan Mahomed Shah, son of, &c.	6 Sultan Rajah Magat from Rogum, son of the Eang depertuan of Pageaaruyong.	5 Sultan Berkumbah Puteh, from Sungie Paku, son of, &c.	The firm in faith by the grace of Allah, the great Sultan Maharaja dhiraja, son of the deceased Sultan Abdul Jalil Muazzem.
11 Sultan Tuanku of Siac, son of, &c.	10 Sultan of Bintan, entitled Sultan Mohikat, son of, &c.	9 Sultan of Achin, entitled Sri-Paduka Berpakat Rahim, son of, &c.	8 Sultan of Priaman, entitled Maharaja, son of, &c.

2. Sultan Indra Rahim was the first monarch of Palembang, and grandfather of the Eang-depertuan Makat Denam, brother of Baghinda Abras.

3. Baghinda Tuan was the founder of the dynasty of Jambie, which extends to Chi Jambie, of nine districts.

4. Sultan Sri Kahil was the founder of the dynasty of Indraghiri, which extends to the sea.

5. Sultan Berkumbah Puteh was the founder of the dynasty of Sungie Paku, which extends to Bandar Sapuloh.

6. Rajah Magat was the founder of the dynasty of Rogum, which extends to Kuri in the Mampawa territory.

7. Sultan Mahomed Shah was the founder of the dynasty of Indrapura, which extends to Moco Moco.

Panghúlus in their respective territories, for the reception of their feudal chief, the shape and fashion of which it would be deemed high treason,

8. Sultan Maharaja was the founder of the dynasty of Priaman, which extends to Tiko and Kakanuli.

9. Sri Paduka Berpakat was the founder of the dynasty of Achin, which extends to Telabu and Battu Barra.

10. Sultan Mohikat was the founder of the dynasty of Bintan, extending to Batavia.

11. Sultan Tuanka was the founder of the dynasty of Siac, which extends to Patta Pahan, to Pulo Sawan, and Kasang Bunga.

"Oh God! look down upon the greatest of Sultans, prince of great men, the shadow of Allah on earth, renowned among Arabs and barbarians inhabiting this material world, the children of Adam; Oh! Lord of the kings of the earth, it hath been declared in the Koran that every day and night is to be accounted as void of light, until the dawning of the true faith in the appearance of Muhammed Seyd-al-Mursalin, the last of the prophets. Amin! Oh, God of worlds.

"The Almighty hath caused this firman to appear in the Koran, in respect to princes, viz., 'I have created man infinitely superior to the angels, the sun and the moon. I have given him sovereignty on earth, I have created genii and mankind, in order that they may worship me.'

"The Almighty caused the dry land, called Pulo Langkavi, to descend between Palembang and Jambie, as the place of residence for the original sovereigns of the world, viz. the descendants of Sultan Hidayet Allah Ta-ala, whom he had brought down from the clouds.

"One of these descendants was Rajah Iscander zer Alkurnein, whose country is Srang, and who is possessor of the iron lock intensely green; sometimes assuming a red, sometimes a yellow, and sometimes a white hue; and, in short, possessing all colours so vividly as to dazzle the eye of the beholder; this forms part of the kabesáran (regalia) of the three royal brothers, who scatter profusely their jus-

Angkára Maharaja Lelah, to alter. That at Sungie-ujong is called Bálei Melintong, from the circumstance of its being built at right-angles with

tice and munificence among all the slaves of Allah, and among all princes who are feudal to them, and derive favour and advancement from the beloved of Allah, Muhammed. These three sultans were very wise, and faithful protectors of all the slaves of Allah.

"It hath been declared that the fountain in paradise, Jannat unnahim, causes the young shoots to spring up from within the earth; in like manner, the slaves of Allah exist by inhaling the fragrant odours emanating from the glorious Bálie (a sort of hall of audience) of their prince.

"Odoriferous as ambergris and musk are the prosperity and power of the three royal brothers, viz. the Sultan of Rúm, Sri Maharaja Alif, the Sultan of China, Sri Maharaja Depang, and the Sultan of the Golden Island, in the territory of Menangkabowe, Sri Maharaja dhi Rajah Berdoulet. Amin, Oh God of worlds!

"Whereas the following are declared to compose the kabesáran (regalia) of his majesty the lord of the state of Menangkabowe, viz. the diadem of the prophet Solomon; the web called Songsang kala, which weaves itself, a thread every year, until the completion of the duration of the world. The wood Kayu Gámet, which is divided into three portions, one of which is in the possession of the King of Rúm, the other in that of the King of China, while the third remains with the King of Menangkabowe. The ratan, termed Manno ghiri, which erects itself. The Párang (chopper) of gold. The Chongka Chongkye, (a tray with a pedestal). The mass of gold, Kedah Allah (lit. the tinder-box of Allah), resembling a man in shape. The gold Jattah Jatti, to be suspended across the shoulder. The tree, Naga Tarin, studded over with precious stones and rubies. The Sepit Pinang (betel-cutter), Kapála bara, which performs its office spontaneously. The Choie Simendang ghiri, with one hundred and ninety notches, occasioned by the wounds it inflicted on the serpent Sicatimana. The mountain Bongsye, from whence the Sultan ascends to the fiery mountain, and by whose supernatural influence, the

the river; and that at Johole, Bálei Bertinkat, having two stories.

The revenue of the four Panghúlus is derived

rivers which flow from it possess rocks of gold, and water emitting odours delicious as those of flowers. The lance, whose shaft is of the Ságger sántan. The spear called Sambárah, with a sheath of Gárda wood, on which is inscribed a passage from the Koran. The kris, Allang bára. The mat, composed of Sálang leaves, which is worn as an ornament to the head by Mahá Ráte, but forbidden by Maha Runjut, who were contemporary with the origin of this country.

"The elephant Sacte. The fresh-water sea extending a day's sail. The mountain emitting flames of its own accord, where grow the plaintive bamboos, which entrap wild birds by the fascination of their melody. The petrified cotton. The Gándang Valigúri, (a sort of drum.) The Gong jejátan. The Gong semandrang, the sound of which reaches to the clouds.

"The hall of audience, Bálie, whose columns are of the Selátang, (a species of lofty nettle), and the beams of Lendang root. The drum Pullut pulut, headed with the skins of lice. The horse Sambaráni.

"The bell Samedro Sambang háte, whose perfect sound from the left daily summons petitioners to the right of the imperial throne.

"The buffalo Sibenoang Sacti. The cock Birang Sangunáni. The well Sikatang. The cocoa-nut Nira Balie. The black Langhúdi, which is produced spontaneously. The paddi, Sitanjo Bani, on which his majesty the Eang-depertuan feeds at mid-day. The paddi, called Sarámpun dendam kamára. The flower Sri, the odour of which extends a day's journey; it is sown, grows up, produces leaves, flowers, and brings forth fruit in the space of a single day; and the azure Champaka.

"Such form the Kabesáran of the Eang-depertuan of Menangkabowe, the sultan who reposes cradled in the east, and on whose arising from slumber, the noubet is sounded. The Caliph of Allah, his majesty the Eang-depertuan Sáti.

from the power they possess in the states under their sway, of inflicting fines and levying discretionary contributions, enforcing gratuitous labour, &c. The levying of the tenth on the crops is not in general usage. The real power is held by them; that possessed by the Eang-depertuan

"These are the credentials of the beloved grandson of the Eang-depertuan of Paggarúyong.

"The bearer of this friendly document must be assisted and well entreated both by sea and land, whenever encountered; for the High God hath said, 'First set your trust on me, next on Muhammed, and doubt not.'

"Do ye, therefore, all our children and grand-children, noblemen, merchants, and nakhodas, agree in standing by and upholding our ancient usages, which have been handed down by our forefathers.

"Should this document be brought to Siac, Nila lawan, or Patápaán, to Campar kiri, or Campar kánan, molest not the bearer by sea or by land. These injunctions extend to Palembang, Indraghiri, to Rogum, to the villages and forests of Tambusai, to Battu Bara, to Pulo Pinang, to Malacca, Quedah, Java, Batavia, Susu, Telabúah, Guttar, and Bencoolen, which is subject to the Company, together with other places on the west coast of Pulo Andalus.

"Let us all, therefore, to the utmost of our power, place firm confidence in the great and glorious God, according to our solemn oaths, and the oath 'Bisa Gawye,' of our ancestors.

"Should any person, therefore, molest the bearer of these, he will draw down on himself the ban of the Eang-depertuan of Paggarúyong; his crops shall fail, and his subjects shall not thrive; but on the other hand, whoever receives the bearer with kindness, shall be rewarded with abundant harvests, and increase of subjects; and whithersoever he may go and settle, prosperity shall attend him, whether on the coast of the Island of Pulo Percha, or any other place, by sea or by land.

"Oh, Lord of Lords, and Helper of helpers, the most wise God."

Besar, being only nominal, and depending on opinion.

On the decease of the first deputed prince from Menangkabowe Rajah Malaywar, Rajah Adil was nominated by his father, the reigning sovereign in Menangkabowe, as his successor; and having arrived at Rumbowe, was there duly installed. Rajah Adil died in 1795 or 1796, leaving three children, Rajah Assil, Rajah Sabun, and Tuanku Putri, a daughter. He was succeeded by Rajah Itam, also deputed from Menangkabowe; and Rajah Assil, eldest son of the deceased Rajah Adil, became the first Eang-depertuan Muda. This innovation was made with the concurrence of the four Panghúlus.

Rajah Itam died in 1808, succeeded by Rajah Lingang Laut, who was the fourth deputed prince from Menangkabowe.

In 1812, Rajah Hadji, one of the sons of the Eang-depertuan Muda, Rajah Assil, the Panghúlu of Rumbowe refusing consent to his marriage with his sister-in-law, on the ground of its illegality, carried her off by force. A war ensued, in which the Eang-depertuan Muda, Rajah Assil, who had sheltered the fugitive couple at Srimenanti, took an active and decided part in their defence against the Panghúlu and Ampat Suku of Rumbowe. The latter then sent to request the

co-operation of Rajah Ali.* This notorious chief, whose life had been passed in feuds and bloodshed, and whose ambition has since elevated him to the dignity of the Eang-depertuan Besar, was the son of the wife of the Menangkabowe prince Rajah Itam, by her former husband, Rajah Haman, brother of Sultan Ibrahim, late Rajah of Salangore. Rajah Ali's mother is the daughter of the second deputed prince from Menangkabowe.

Rajah Ali, who had fled to a place called Sunjie Nipah, beyond Cape Rachado in Salangore, lent a ready ear to the request of the Ampat Suku, and repaired to Rumbowe, accompanied and supported by the Dattu Muda of Lingie. His weight turned the scale of events, and the Eang-depertuan Muda, Rajah Assil, after some fruitless attempts at negotiation, returned to Naning (1813), and eventually to Malacca (1814), where he appealed to

* Rajah Ali is about fifty years of age, low in stature, dark in complexion, of a forbidding and rather ferocious aspect; negligent in dress and person; grossly ignorant and superstitious; though, for a full enjoyment of the drug opium, he would willingly relinquish his hopes of the Jannat al Firdous, in the seventh heaven, with all its black-eyed houris. In disposition he is crafty and determined; taciturn and deliberate in council; but prompt and decided in action; qualities which I had opportunities of observing during a recent struggle between the Rumbowe and Lingie chiefs. These, added to his high connexions, which, however, were not sufficient to give him a lawful title to the eminence that he has attained, mainly contributed to his success.

the then British Resident, Colonel Farquhar; nothing, however, favourable to his cause resulted. Having obtained a private loan of 2,000 dollars, in Malacca, he again proceeded to Rumbowe, but failing, retreated to Naning, where he died shortly afterwards (1814-15); and was interred at the green knoll on which stood the mosque of Bukit Tutu, near Alor Gajeh. He left four sons and two daughters.

Rajah Ali, this obstacle to his ambition being removed, was elected Eang-depertuan Muda, under the Eang-depertuan Besar, Lingang Laut, who died in 1824, leaving two sons, Rajah Radin, of Srimenanti and Rajah Ujong; both by his wife, the daughter of the Rajah of Jellabu.

In consequence of intrigues and dissensions among the four elective chiefs, artfully fomented by Rajah Ali, a successor was not appointed until 1826, when Rajah Labu, a son of the Rajah of Menangkabowe, bearing the ancient credentials from his father, and a letter from the chief of Siac, arrived. He was preceded by an adherent named Rajah Krejan, and having presented his documents at Malacca, went up to Naning. Thence, escorted by the chief of that place, the present ex-Panghúlu, he repaired to Rumbowe, where he was installed according to custom. He married Tuanku Itam, daughter of the late Tuan Muda,

Rajah Assil, and proceeded to his astánah in Srimenanti.

In 1830, in consequence of his countenancing the licentious proceedings of his follower, Rajah Krejan, and the intrigues of his wife; and above all from the ambitious machinations of Rajah Ali, he was compelled to quit Srimenanti; but shortly afterwards, having gained over to his cause three out of the four elective Panghúlus, viz. those of Johole, Srimenanti, and Sungie-ujong, as also the chief of Jompole, besieged Rajah Ali in his mud fort of Bander in Rumbowe.

Rajah Ali held out resolutely against the formidable confederacy; till at length, through the pacific mediation of the Panghúlu of Naning, after having lost one of their principal leaders, who was killed by a cannon-shot from one of the old iron guns on the fort, the allied chiefs withdrew their vassals, and retired to their respective states.

Rajah Ali, his son-in-law, Syed Saban, and Rajah Radin, of Srimenanti, shortly after this seized an opportunity, afforded them by the absence of the Eang-depertuan Besar, at Sungie-ujong, of surprising Srimenanti, and re-possessing themselves of the guns which Rajah Labu had formerly taken from Radin, under the pretext of their forming part of his regalia (kabesáran).

When tidings of this reached Rajah Labu, he

marched, supported by the Panghúlu of Sungie-ujong, Klana Kawal, against Rumbowe; but in consequence, it is said, of some horrid cruelties perpetrated upon a female by certain of their followers, their whole party, nearly to a man, deserted them. Rajah Labu did not advance farther than Naning; whence, after a short stay, he went down to Malacca, and finally, in 1832, recrossed the Straits to Sumatra. His adherent Rajah Krejan, fled to Pahang, and thence to Muar, and finally, to Johole, where he is now engaged in fruitless intrigues. He assisted the ex-Panghúlu of Naning during his rebellion against government.

Such is the origin and decline of the Menang-kabowe dynasty in the interior of the Peninsula.

Rajah Ali was elected as the Eang-depertuan Besar over the four states, and his son-in-law Sherif Syed Saban, as Eang-depertuan Muda of Rumbowe at Bander, on the 13th September, 1832. The question of succession still remains unsettled: among the elective Panghúlus, great discordance of opinion prevails, arising principally from the premature and impolitic revival of old but contested rights appertaining to their titles, by Rajah Ali and Syed Saban. This has led in Sunjie-ujong to rebellion,—and to the strangulation of the tin trade, on the banks of the Lingie river, to

bloodshed and disturbances, which continue at the present moment.

An innate antipathy to innovation, and a secret wish to revert to the Menangkabowe dynasty, prevails more or less throughout the four states, and at the demise of Rajah Ali, if not before, a severe struggle may be expected between the partisans of the Eang-depertuan Muda Syed Saban, on the one hand, and the advocates for the adat dhaula, or ancient custom, on the other.

Syed Saban, by no means insensible that in this case, the best way to secure an advantageous peace is to prepare betimes aud vigorously for war, has been for some time past actively engaged in strengthening Sempang, an advantageous position at the apex of a delta, formed by the junction of the Lingie and Rumbowe streams, and about six miles from their debouchement into the sea. Here he has lately been joined by a chief from Sumatra, with a numerous train of followers, but has since been compelled to abandon the post.

SUNGIE-UJONG.

The Menangkabowe states in the interior of Malacca are under the immediate government of their respective Panghúlus and Sukus. As they have severally their peculiar features, it would seem advisable to give to each of them a separate no-

tice. . By Malays the precedence is ascribed to Sungie-ujong, the Panghúlu of which territory is honoured by his brethren with the appellation of Abang, — elder brother; the second place is given to Rumbowe, and the third to Johole. Srimenanti, whose claims still remain unsettled, aspires to the fourth place.

Sungie-ujong is situated towards the source of the right branch of the Lingie river. It is bounded to the north by Jellabu; to the south by part of Rumbowe and the Lingie river; to the east by Srimenanti, and to the west by Salangore. Its boundaries, with Jellabu, are said to be Bukit Tangoh and Dhulukaru-bander-Barangan; with Rumbowe, Bukit Angin, part of the right branch of the Lingie river, and Parentian Tingih; with Srimenanti, part of Terâchi and the Paro stream; and with Salangore, or Calang, by the river Langkat, Kobak Kambang, and Tongal Sejaga.

The population in 1832 was estimated at 3200 Malays, principally Menangkabowes, and 400 Chinese employed in the mines. Many of the latter have since fled to Malacca, in consequence of the disturbances in 1833. The principal villages are Lingie (the residence of the Dattu Muda Katas); Pantei (the residence of the Panghúlu); Jiboi, Sala, Linsom, Durian, Tanjong, Rassah, Kopaiyong, Rantou, Siliou, and Jirrah. The

Terachi territory, a portion of which appertained to Sungie-ujong, now claims independence.

The trade of Sungie-ujong is principally in tin, which is got at Sala, Sa Maraboh, Battu Lobong, Kayu Arra, and Timiong. Thence it is brought down to Lingie, and landed at Pancalangs Cundang, Durian, and Mangis. It is here deposited in warehouses, and generally bartered for rice, opium, salt, tobacco, cloths, oil, and shells for making lime brought up by boats, from one-half to one and a half coyans burthen, which cannot easily ascend higher than this part of the river.

The tin is conveyed by Malay coolies, over land, from the mines, as far as Jiboi, a village estimated at thirty miles from Lingie, and thence to Lingie, in small boats, down the river.

The following extracts from treaties made by the Dutch shew that they did not fail to profit by this opportunity of increasing the revenue of Malacca.

Article I. of a treaty concluded by the Dutch Governor, W. Boelan in council, with the chiefs of Rumbowe and Calang, dated Malacca, 24th January, 1760.

" The tin being the produce of Lingie, Rumbowe, and Calang, without any exception, will be delivered to the Company at thirty-eight drs. a bhar of three piculs ; and this price will always con-

tinue, without its ever being enhanced; it will be in the power of the Company to seize and confiscate, and to appropriate for their use, all tin which might be discovered to have been fraudulently exported from the places above mentioned."

An advantage to the amount of about 18,000 Spanish dollars annually, is supposed to have been obtained by the Dutch from this monopoly, which they enforced so rigidly, that we find, in the same treaty, a stipulation to the following effect: "No boats or vessels, to whomsoever they may belong, shall be allowed to pass the Company's settlements at Lingie without touching, in order that a search may be made in such boats or vessels for tin; any persons attempting to evade these rules, will be liable to have their boats, and the tin which may be found in them, confiscated and sold, and the proceeds appropriated for the use of the Company and the said chiefs." Also, that "no boats or vessels of any description whatever be permitted to proceed from the north to south, or in the opposite direction, or to pass the Straits of Malacca, without being provided with a pass, on pain of being seized."

During the British Government at Malacca, from 1795 to 1818, the trade fell into the hands of private individuals, principally Dutch and Chinese merchants, residing at Malacca. In 1819, the

Dutch resumed their monopoly, as we find from the 7th article of a treaty, dated Naning the 5th day of June, 1819, between the Supreme Government of Netherlands India and Rajah Ali, the Panghúlu and Ampat Suku, of Rumbowe, which runs thus: "Rajah Ali, the Panghúlu and Ampat Suku, of Rumbowe, must give up to Government all the tin from Lingie, Sungie-Ujong, Rumbowe, and any place under their authority, without reservation; the Government binds itself to pay forty Spanish dollars per bhar of 300 catties, of 370 lbs. &c."

On the resumption of Malacca by the English, in 1825, the tin trade relapsed into the hands of private merchants.

In 1828, the number of Chinese miners amounted to nearly 1,000 men, who were regularly divided into nine Kongsis or companies, each under its respective Tao-kae. They were chiefly of that singular fraternity, the Tian Tay Huay, or Triad Society, whose mysterious oaths and secret laws appear to be not very different from those which bound the Carbonari of modern Europe. Jealousy of their fast increasing power and numbers, or some alleged offence, but more probably the treasure amassed by this brotherhood, (whose property was in common,) led in 1828, to their massacre by the Malays.

In 1830, the mines were again worked by about 400 Chinese, who went up, at the instigation of some Malacca merchants, and continued there until the late disturbances in 1833, when many of them returned to Malacca. The mines at present are but partially worked, and very little of the tin passes down the river, in consequence of the feuds existing between the Rumbowe chiefs and those of Sungie-ujong and Lingie.

The Malays and Chinese employed in the mines were liberally paid. The rate of their wages will in another instance exhibit the different prices set upon the services of the two classes; a Chinese being paid at the rate of five to eight dollars per mensem; and a Malay from three to five only.

From daybreak to 7 A. M. they are employed in emptying the mines of the water which accumulates during the night. From 7 to 8, they rest and breakfast. At 8, the process of digging out the earth and ore is commenced. At 11, they go to dinner, and return to work again about 1 P. M. At 5, their labours cease for the day. No work is done at the periods of new and full moon.

Like their Cornish brethren, the Malay miners are very superstitious. They believe in the existence of a spirit (Kummang), who watches over the mines, and whose wrath they are particularly careful not to provoke by word or deed. They

have "wise men," or Puwangs, who pretend to be able to ascertain the most favourable spots for sinking a mine, by various spells and charms; these may be compared with the charlatans who wield the virgula divinitoria in our own country.

The mines are generally excavated on the swampy flats at the base of hills of primitive formation. They average from six to twenty feet in depth, following the streams of ore, (Hulur biji,) which will sometimes run in a horizontal direction to the distance of three miles, according to the nature of the ground.

These excavations are termed Lombongan. The streams vary in diameter, from six inches to eighteen and twenty, and consist of a quantity of small heavy granulated portions of a dark hue, and shining with a metallic lustre, intermixed with a glittering white sand. The excavations made by the Malays, are more superficial than those dug by the Chinese, as they are too lazy to work the streams which lie deep.

The strata under which the ore is found, are commonly, 1st, a black vegetable mould; 2d, red clay; 3d, white clay, with white pebbles, apparently decomposed quartz; and 4th, a bed of shining white sand, called Passir biji. Under the ore lies a stratum of steatite, called Napal, or a hard bed of decomposed rock. The native term for the tin

ore is Biji timah, literally seeds of tin; when melted, it has the name of Timah masak. Crystals of quartz and fragments of micaceous schist are sometimes found among the alluvial earth thrown out.

The soil is carried away by the miners in baskets, suspended at the extremities of a stout elastic bamboo or penaga, which passes across the shoulders. The men are divided into two parties, which work in regular succession, one entering the shaft with emptied, while the other makes its egress, with the filled baskets. At Ulu Pondoi, in Naning, and at Jerram Kambing, I am informed, the mines are natural caverns in the rocks. The Malays and Jakuns collect the ore by the light of dammer torches.

The ore is thrown into a stream, flowing through artificial channels, lined with the bark of trees, and is stirred about with an iron rake, or a choncole. The water carries off the sand, small pebbles and earth, leaving the ore and large stones at the bottom, which are afterwards separated by a riddle and the hand. The ore, thus cleared of extraneous substances, is deposited in the koppos to await the process of smelting.

This process usually occurs at stated periods, twice or thrice a-year, according to the quantity

of ore collected, and always at night, to avoid the great heat.

The ore and charcoal, (of the Kompas, Kamoui, or other hard woods,) are gradually heaped up, in alternate layers, within a rude furnace of clay, called a Rullowe, having an aperture below, for the escape of the fused metal. The fire is urged, and the whole mass brought into a glow by a sort of leathern bellows, called Kambusan, and sometimes by a still ruder species of instrument, constructed like an air-pump, and made from the hollowed trunk of a straight tree, with a piston, headed by thick folds of paper. These are called Kalubongs. The Malays for the most part content themselves with the Tropong, which is merely a hollow bamboo, converted into a sort of blow-pipe, and worked by the mouth. As the heat increases, the melted metal is received into a hole dug in the ground, called the Telága, or reservoir; and thence, with the assistance of iron ladles, poured into the moulds.

The tin now assumes the shape of the ingots of commerce; of which there are two kinds, common in Sungie-ujong, the Tampang, and Kepping or Bangka. The former weighs from half a catty to two catties, and the latter, from fifty to sixty catties: one catty is equal to one pound and three

quarters. The Tampang is mostly preferred by Malays. In the furnaces used by the Chinese, 800 lbs. of metal may be produced during the course of a night. Those of the Malays seldom produce more than one-sixth of this quantity.

The water is drained from the mines, if shallow, by means of a channel, leading into a neighbouring stream; but if deep, the Putaran Ayer is had recourse to. This hydraulic machine is, I believe, of Chinese invention. The Rev. Mr. Tomlin, a zealous missionary, gives the following description of it.

"The apparatus is simple, consisting of a common water wheel, a circular wooden chain about forty feet in circumference, and a long square box, or trough, through which it runs in ascending. The wheel and chain, I think, revolve on a common axis, so that the motion of the former necessarily puts the latter into action. The chain consists of square wooden floats, a foot distant from each other, and strung as it were upon a continuous flexible axis, having a moveable joint between each pair.

"As the float-boards of the chain successively enter the lower part of the box or trough, (immersed in water,) a portion of water is constantly forced up by each and discharged at the top. At one of the mines we were much struck with the

simple but efficient mode of its application. There were three distinct planes or terraces rising above each other. On the middle one was the wheel; the lower was the pit of the mine; from the higher a stream of water fell and turned the wheel, which putting the whole machine into motion, brought up another stream from the pit; these two streams, from above and below uniting on the middle plane, ran off in a sluice, by which the ore was washed."

With regard to the smelting of tin, in a recent number of Dr. Lardner's Cabinet Cyclopœdia, (No. 54, pp. 21 and 22,) are the following remarks on the advantages of pit-coal over charcoal: "Authorities are not agreed as to the time when pit coal first began to be substituted in the reverberatory smelting houses (of Cornwall) for wood or charcoal, though this is generally supposed to have been about 1680.

"In the smelting of this (tin) as of other metals, the application of this fuel has been productive of immense advantages; and such is the perfection to which our metallurgic operations have been carried since the economical introduction of this cheap and plentiful fuel, that the regulations of our custom-house alone prevented the carrying a scheme set on foot some years ago, for the importing of the tin ore from the eastern

mines, for the purpose of being smelted in this country, and afterwards re-exported."

It may, however, be observed that the enormous forests which thickly cover the whole Malayan peninsula, and the island of Banca, under the very shade of which the miners may be said to work, furnish on the spot at the sole expense of felling them a far cheaper and more economical fuel than the coal pits of Newcastle or Whithaven ever can supply to the miners of Cornwall; and then the time and money spent in importation and exportation are not the only impediments to a scheme for smelting the tin ore from the eastern mines in England, and afterwards re-exporting it. The natives themselves are strongly averse to any such interference with their long established usages. According to Mr. Crawfurd, the cost of producing a cwt. of Banca tin is but 22*s.* 8*d.*, whereas the cost of producing the same quantity of Cornish tin amounts to 64*s.* 7*d.* The cost of producing a cwt. of the metal in Sungie-ujong is estimated by an intelligent native at 23*s.* The immense natural obstacles in Cornwall, only to be surmounted by the most powerful steam engines, and by the unremitting application of all the means human ingenuity can devise, together with the high price of labour, are, however, the principal reasons for the greater cost of production in England.

The time, perhaps, is not far distant when similar ingenuity and means will be applied to unlock the still hoarded mineral treasures of the East.

Besides the Kapála dagang, and other sources of revenue previously mentioned, as enjoyed in common by the Panghúlu Delantye of the interior states, the Panghúlu or Klana of Sungie-ujong, and the Rajah de Rajah have the privilege of purchasing, at every smelting, from each bongsal, three bhars, equal to nine piculs, or nine hundred catties of tin, at six dollars per bhar less than the market price; and exact a duty of six dollars a month for each mine dug on their own lands. The Dattu Muda of Lingie levies also a dollar per bhar, on tin passing down the river. The Kapála dagang is a sort of poll tax on slaves imported into the interior, from four to six dollars per head; they are generally Battas from the vicinity of Battu Bara, on the opposite coast of Sumatra, and average twenty annually. They fetch a price from twenty to sixty dollars each; according to age, condition, and sex; a higher value being set on the females.

In addition to these imposts, the chiefs of Sungie-ujong formerly enjoyed the division of a premium paid annually by the Chinese and other merchants of Malacca for the tin monopoly, amounting, it is said, to 2,500 dollars; 1,000 of

which went to the Dattu Muda, and 100 to each of the three elders of Lingie; 800 to the Klana of Sungie-ujong, and the remaining 400 to the Rajah de Rajah.

The deputed Menangkabowe prince, it is affirmed by the Rumbowe people, had the right of levying a duty at Sempong, on the Lingie river, of two dollars per bhar, on tin passing that settlement from Sungie-ujong, which was afterwards given up as a subsistence to their Eang-depertuan Mudas. In consequence of the disavowal of this claim by the Sungie-ujong and Lingie chiefs, and other causes too long for detail, a war ensued in 1833, and a consequent blockade of the river by the Eang-depertuan Muda, Syed Saban, at Sempong, still existing, and by which the trade of Sungie-ujong has suffered very materially.

Sungie-ujong was ruled, under the Eang-depertuan Besar, by a Panghúlu, three Sukus, and a Rajah de Rajah. The Panghúlu, as has been already remarked, owes his title, Klana Putra, to one of the kings of Johore. He now refuses to acknowlege the control of the Eang-depertuan Besar.

Bandahara Sekudai is supposed to be the first chief distinguished by this title; respecting whose origin, a curious tradition was related to me by the present Rajah de Rajah. The story ran briefly

thus: "In ancient times, one of the princesses of Sungie-ujong having had the presumption to laugh at the naked state of a Batin of the Jakuns, incurred his resentment, and was compelled irresistibly to follow him through thicket and brake, until, moved with compassion, her sans-culotte *maitre de danse* broke the spell and married her. The offspring of this sylvan union is said to be Sekudai: from whom descend the Panghúlus of Sungie-ujong."

All popular traditions of rude nations, like the records of the alchymists, contain more or less of truth; and in absence of better historical evidence, such testimony ought by no means to be entirely neglected or set aside as valueless; though frequently ridiculous, and blended with matters known to be impossible and fictitious.

It is certain that to this day in Sungie-ujong, Johole, and Jompole, the twelve Batins or chiefs of the savage tribes have a considerable share in the election of the Panghúlus of these states, though there exists no longer any apparent mark of connexion, either social or religious, between the Malays and these aborigines. As Kafirs and infidels they are despised by the Malays, but superstitiously dreaded. Converts are made to Islam; yet slavery, as far as my observation extends, is invariably their condition of life.

A few years ago, the late Panghúlu of Sungie-ujong, Klana Leher, died, leaving two nephews, Kawal and Bhair. It is an ancient custom prevalent still in the interior, and, I believe, generally throughout Malayan nations, that when a chief dies, his successor must be elected on the spot, and before the interment of the corpse, (which is not unfrequently deferred through the observance of this usage to a considerable length of time,) otherwise the election does not hold good.*

The following are the traditional lines, or Serápa, in which this custom has been handed down in Sungie-ujong.

SERÁPA.

Amar-nia pendék langkah-nia panjang
Súdah Sampei Kahándak Allah
Kándah berkabúr detannah mérah
Sa-hári hílang, Sa-hári bertánnam,
Sa-hári ber-tamboh, Sa-hári palihará.

Short has been his life, though long his stride!
When the will of God has arrived,
The grave shall be dug in the red earth,
In one day lost, in one day planted,
In one day sprung up, in one day cherished.

Now it happened that Kawal was absent at the time of Panghúlu Leher's death. The three

* In consequence of this custom, the present Sultan of Johore's younger brother was elected during the absence of the elder brother, whose claims were subsequently acknowledged by the British.

Sukus and one of the twelve Batins took advantage of Bhair's being on the spot, elected him, and buried the body of the deceased chief. Against this proceeding, the Rajah de Rajah, and the remainder of the elective body, the eleven Batins, protested; a war ensued, which terminated in 1828, pretty much as it began. Kawal, however, by virtue of the suffrages of the eleven out of the twelve Batins, and by the support of the Rajah de Rajah, is generally considered the legitimate chief.

He resides at Pantoi, a village on the left bank of the Lingie river, about forty miles from the village of Lingie. I had an interview with him at the latter place in 1833.

His features are regular and pleasing; but their expression conveys an idea of indecision, and imbecility, probably increased by the immoderate use of opium, to which he was formerly much addicted; the whole tenor of his conversation and manner evinced plainly how completely he was in the leading strings of his adviser, the wily Katas, the Dattu Muda of Lingie, who accompanied him.

His dress betrayed a taste for finery, consisting of a gaudy red baju, or surcoat, flowered with yellow; a broad crimson sash encircling his waist, in which were inserted several weapons of Malayan

fashion ; a Battik handkerchief, with the bicornute tie, and a plaid silk sarong, resembling the tartan worn by the Highlanders, descending to the knees ; underneath the plaid he wore short embroidered trowsers.

In the left-hand slash of his close vest of purple broad-cloth lined with light green silk, and adorned with silk lace and small round buttons of gold filigree, was a watch of an antique shape, to which were appended a gold chain and seals. He wore his hair long, and very obvious it was to two of the five senses that he, when studying the graces, had no more spared the oil than Demosthenes himself.

Next to the Panghúlu ranks the Rajah de Rajah. The jurisdiction of this officer is confined to the river and its navigation. The office and title as would appear from the inscription on the seal, were renewed or granted to his ancestors by Muhammed Jalil, Sultan of Johore, A. H. 1211.

The present Rajah de Rajah is a young man, of an extremely prepossessing address and person.

There are only three Sukus in Sungie-ujong. The Rajah de Rajah may be perhaps considered as occupying the place of a fourth Suku in councils.

The functions of the Sukus are similar to those already described as possessed by the former

Ampat Suku of Naning. Their titles are Dattu Mantri Jumahad, Dattu Mendalika, and Dattu Maharaja Indra. The tribes, of which they are the heads, are those of Sa Melongang, Bodoanda, and Tannah Dattar.

The village of Lingie proper, in contradistinction to the settlement of Qualla Lingie at the mouth of the river, which is within the Company's territory, is a dependency of Sungie-ujong. It is situated high up the right branch of the river, and consisted in 1832, when I visited the place, of a straggling collection of upwards of 100 houses. The Pancalangs of Pematang Passir, Cundang, Durian, and Mangis, may be styled the wharfs of this little entrepôt, for the produce of the Sungie-ujong mines, and the articles brought up for barter. Many of the houses have been pillaged and burnt in the subsequent disturbances.

The establishment of Lingie is of recent date. Between fifty and sixty years ago, six individuals, subjects of Rumbowe, (but originally from Rhio,) removed from Rumbowe to a place on the Malacca coast, between Tanjong Kling and Qualla Lingie, called Kubu Achi, (the fort of Achin;) where, according to local tradition, the Achinese erected a work during one of their expeditions against the Sultan of Malacca. Be that as it

may, they had commenced the clearing of the jungle, when one of their number was crushed on the spot by the fall of a tree.

This his companions regarded as a supernatural warning against settling there, and quitting the place, passed up the river to the present spot; where, with the permission of the Sungie-ujong chief, they finally established themselves. Their names were Haman, Mahmud, Jahiuddin, Lubbye, Juman, and Kadir Ali. Haman was appointed head of the little colony, by the title of Dattu Muda, and his four companions, as elders. Of these, only one now survives, Mahmud, who is a hale old man of seventy. Haman was succeeded by his son-in-law, the present Dattu Muda Mahomed Aatas, more commonly called Katas; and the three deceased elders, Haji Casim, Haji Muhammed, and Inchi Salihuddin. This last chief was killed in the disturbances at the close of 1833.

Katas, the leading character in Sungie-ujong, is a bony muscular personage in the prime of life; tall in stature for a Malay, and of erect carriage. His features are harsh and decided; his dress plain and simple. In character, he is selfish, crafty, persevering, and gifted with some foresight; a quality by no means common among Malays. He possesses unbounded influence over the weak and sensual Klana; and it is said that

his ambition extends to the undivided sway of Sungie-ujong, and the monopoly of the duties on tin. The opposition of the Rumbowe chiefs, with whom he is at deadly feud, and the Malay popular antipathy to innovation and deviation from ancient usage, or, as they term it, the "Addat Zeman Dhulu," the "Addat Dattu Nenek," &c. will prove considerable obstacles to the attainment of his wishes. Katas has, on various occasions, evinced an unfriendly disposition towards the English government.

CHAPTER IX.

RUMBOWE.—Ideas of the Portuguese and Dutch Governments regarding.—Derivation of name.—Area.—Boundaries.—Divided into two parts, Rumbowe Ulu, and Rombowe Ilir.—Observations on the Lingie River, Sempong, and Padas.—Population.—Aboriginal Tribes.—Government.—Division into Tribes.—Chiefs.—Visit to Bander, the capital of Rumbowe, in 1832.—Reception by the Chiefs.—Fort of Bander.

RUMBOWE.

RUMBOWE has generally been accounted by the Portuguese and Dutch governments at Malacca, the principal state of the interior; but their ideas, like our own, until lately, of the relative situation of these states, both political and geographical, appear to have been very erroneous. At the present time, indeed, much interesting matter remains in obscurity, and must remain until the Peninsula has been thoroughly explored. The supposed pre-eminence of Rumbowe, originated probably in the circumstances of its proximity to, and early connection with Naning; and of its capital being the crowning place of the deputed sovereign from Menangkabowe.

Tradition ascribes its name to a large Marabowe tree, anciently growing near its western frontier, on one of the banks of the Marabowe stream, not far from its embouchement into the Rumbowe branch of the Lingie river. There was a small hamlet here, when I visited the place in 1832, consisting of four or five Malay houses. The word Marabowe is supposed to have been corrupted into Rumbowe.

The area of Rumbowe Proper, that is, without its dependencies, is said to be not quite equal to that of Naning. The nearest point of its frontier is distant about twenty-five miles N.W. from the town of Malacca.

To the N.E. of this state lie Srimenanti and Sungie-ujong; to the south, part of Naning and Johole; to the west, part of Naning and Salangore, and to the east, part of Srimenanti and Johole.

The boundary marks with Srimenanti are the mountains of Lepat Cajang, and Gunon tujoh; with Sungie-ujong, Bukit Angin, the right branch of the Lingie river, and Parentian Tingih; with Johole, the hill of Bukit Pabei; and with Salangore, the Lingie river. Its boundaries with Naning have already been described.

Rumbowe contains two divisions, viz. Rumbowe

Ulu, and Rumbowe Ilir; each under its four Sukus, who are all subject to the control of one Panghúlu.

The Lingie forms the channel of communication by water, between Rumbowe, where this river takes its rise among the mountains, and the Straits of Malacca, into which it falls, about eight miles to the eastward of Cape Rachado. Here it is nearly 450 yards broad, but at a distance of about six miles in a north-by-easterly direction, it is divided into two branches. The one to the left called Battang Pennar, goes up to Lingie, and the Sungie-ujong tin mines, having a N.W. by N. direction; and the one to the right, called Battang Penagie, goes in a direction N.E. by E. to Bander, in Rumbowe. The three principal posts of Rumbowe are situated on the banks of Battang Penagie; viz. Sempong, six miles from the mouth at the point of bifurcation; Padas, on the right bank, five or six miles further up; and Bander, about eight miles beyond Padas. The river, up to Sempong, is navigable for vessels of 125 tons, ranging from three and a half to seven fathoms, high water, and vessels of nine tons may pass up without much difficulty, to Padas; and to Lingie on the other branch. In entering the mouth, care must be taken to avoid the eastern

bank, in consequence of hidden rocks which run off to sea. The channel near the western bank is deep and safe.

Regarding Padas, the following remarks are extracted from some notes taken in 1833. Two or three miles in advance of Ramoan China Kechil, on the summit of a small hill, to the right of the river, and commanding it, is Rajah Ali's (the Eang-depertuan Besar) stockaded house. The place is named Padas, from a small stream which has its confluence with the larger, about a quarter of a mile nearer Sempong. The latter, several hundred yards above and below Padas, had been partially blocked up by large trees, felled completely across. In one place we passed through a formidable chevux-de-frise of pointed stakes, bound together, and running from bank to bank.

On this part of the river the stockade bears most: it is most judiciously placed to annoy an enemy, passing up with so many obstacles in his way. Although the trees had been cut asunder and broken down, it cost us great exertion to get over them. At high water, they might, however, be readily passed. The navigation of the river was obstructed in this manner during the Naning disturbances, and the engineer on the occasion was no other than our friend in the boat, the Lacksamana of Rumbowe. Sempong, situate as

before stated, at the point of bifurcation, consisted in 1833, of only two or three huts. The foremost of these contained a small battery, mounted with seven swivels, and an iron three-pounder, of sufficient range to command both branches of the river. Here the Rumbowe chiefs used to levy the duty on tin passing down from Sungie-ujong. At the close of 1833, and commencement of 1834, many fugitives, in consequence of the disturbances at Lingie, settled at Sempong, and were joined by a small colony from Sumatra, under a Panglima named Kammer. The place is now strongly stockaded by the Eang-depetuan Muda Syed Saban, by whom every encouragement is held out to settlers.

Rumbowe, including Kroh and Tamping, contains about 9,000 inhabitants. The principal places are Bander, Sempong, Chembong, Kaling, and Battu Ampar. Chembong, with its environs, is said to contain about 600 houses, and has a petty trade in timber, dammer, and wax, which are bartered for opium, cloths, iron utensils, and tobacco.

The Panghúlu of Rumbowe resides at Chembong, the Eang-depertuans at Bander, Padas, and Sempong.

Besides Malays, are several aboriginal tribes inhabiting the steepes of the mountains and the

forests, who subsist principally by hunting. The natives give them the general appellation of Orang Benua, people of the soil or country. They are subdivided into several tribes: among the most remarkable of which are the Udai, Sakkye, Jakun, and Rayet Utan. I have seen several specimens of the three last, but do not perceive any material dissimilarity between them, except, perhaps, that a greater display of dress and ornament distinguishes those who enjoy freer intercourse with the Malays. They bear little resemblance to descriptions given of the Semang in the interior of Quedah, or to the thick-lipped, woolly-haired Papuan. Their features are of the Malay cast; their hair sometimes straight like that of the generality of Asiatics, but more frequently curling; at the same time very different from the frizzled locks of the African. Their stature is shorter, but they do not differ much in complexion from the Malay.

The Malays entertain a high opinion of the skill of these singular tribes in medicine, and regard, with profound respect, their knowledge of the virtues of herbs, roots, plants, &c. ascribing to their sages, Poyangs, even supernatural powers, such as the Tujoh, Besawye, &c. These tribes are to be found over the whole of the interior of this part of the Peninsula, particularly in Ulu

Calang, Sungie-ujong, Johole, Jompole, Jellabu, Ulu Muar, and Segámet. They are skilled in the composition of the celebrated upas poison, with which they tip the points of their arrows. The Sumpitan, a long tube, through which the poisoned darts are blown, and a spear, are their favourite weapons. The cloth that encircles their loins is made from the fibrous bark of the Terap tree.

The influence of their Batins, or chiefs, over the election of the Panghúlu of Sungie-ujong, has been mentioned. In Johole, it is the same. In Rumbowe there are two distinctions of the high Malayan tribe, called Bodoanda, viz. Bodoanda Jakun and Bodoanda Jawa. The Panghúlus of all these states must necessarily be of one of these two tribes.

Rumbowe was formerly under the immediate sway of its Panghúlu and Ampat Suku; but of late years the Eang-depertuan Muda claims equal, if not superior, power to the Panghúlu.

The first chief who assumed the title of Eang-depertuan Muda of Rumbowe, was Rajah Assil, the son of the second Menangkabowe, prince Rajah Adil; he was appointed by the then Eang-depertuan Besar (his son-in-law Rajah Itam), with the concurrence of the Panghúlus of the four states; and it is stated, had assigned to him, as a subsist-

ence, two-sixths of the duty levied on the tin passing down the river, from Sungie-ujong (the duty was then two drs. per bhar), and the revenue of the districts of Kroh and Tamping, near the foot of the mountain of that name.

In 1812, Assil was driven out of Rumbowe, as previously mentioned, by the Panghúlu and Sukus, assisted by Rajah Ali, and died in Naning in 1814 or 1815. Rajah Ali supplanted him; but being elected as Eang-depertuan Besar in 1832, was succeeded in the Muda-ship by his son-in-law, the present chief, Syed Saban.

This office being an innovation, is, consequently, secretly disliked by the Malays; besides, its privileges are at present so ill defined and unsettled, that in the exercise of them, right would appear precisely co-extensive with might.

Another change within the last few years has taken place in the constitution of this state; instead of the council of the Ampat, or four Sukus, it consists now of eight, or the Sukus Eang-de-lapan, who, with the Panghúlu, now form a deliberative body, like the Archons of Athens, of nine.

The Panghúlu is alternately elected from the two tribes, Bodoanda Jakun and Bodoanda Jawa. The following circumstances, according to tradition, led to this custom:—"When the king of Johore appointed nine Panghúlus over the nine

Negris, in the interior of Malacca, the heads of the leading tribes in Rumbowe, viz. those of the Bodoanda Jakun and Jawa, urged each the pretensions of his tribe to the honour of having its own members exclusively elected to these offices. His Highness of Johore, after due deliberation, came to the decision, that the selection of a Panghúlu should not be made from one tribe only, but from each alternately." This judgment, we are assured, gave entire satisfaction, and, at all events, seems to have been generally the rule at subsequent elections.

. It must not be omitted that the title of Lelah Maharaja was given by the king to the Panghúlus of the tribe Bodoanda Jakun, and that of Setia Rajah to those of the Bodoanda Jawa; with the exception of this custom, the office of Panghúlu is hereditary, agreeably to the law of Perpati Sabatang prevailing in Menangkabowe, and provided the heir be not insane or imbecile. The present Panghúlu is of the tribe Bodoanda Jakun, he succeeded his predecessor Bahago, of the tribe Bodoanda Jawa, in 1819.

Under the Panghúlus are the eight Sukus, or heads of the tribes, into which the population of Rumbowe is divided. These functionaries act in state councils as representatives of the tribes, and, like the former Sukus of Naning and Sungie-

ujong, possess important privileges. Nothing of any public interest can be determined without their concurrence; and their unanimous vote on disputed points bears down that of the Panghúlu. The signature of the Sukus is necessary to the ratification of every treaty, or other similar public document. At the state councils, too, the Depertuans Besar and Muda always exert more or less influence. The addition of four Sukus from Rumbowe Ulu to the four from Rumbowe Ilir, (who were formerly alone in office) was effected by the policy of the two Eang-depertuans, in order to lessen the influence of the Panghúlu and former Sukus, and to increase their own.

The names of the tribes and titles of the individuals who represent them are as follows:

RUMBOWE ILIR.

Tribes.	Heads of Tribes.
Battu Ampar,	Gompar Maharaja,
Paya Kumba Barrat,	Mera Bongsa,
Munkal,	Sangsura Pahlawan,
Tiga Nenik,	Bongsa de Balang.

RUMBOWE ULU.

Tribes.	Heads of Tribes.
Paya Kumba Darrat,	Sama Rajah,
Battu Ballang,	Andika,
Sa Melongang,	Mendalika,
Sri Lummah,	Senda Maharaja.

To this list may be added the names of four inferior tribes, which being scanty in number, and most of them of foreign origin, are represented by the heads of the more important tribes, viz. Tiga Battu, Anak Malacca, Anak Achi, (children of Malacca and Achin,) and Tannah Dattar. The Bodoanda tribes are represented by the Panghulus.

Malays, strangers to Rumbowe, while residing there, are amenable to the head of the tribe to which they belong. Settlers are immediately classed in their respective tribes. Those from Menangkabowe generally enter that of Battu Ampar, which is the principal of the five tribes that originally emigrated from Menangkabowe; viz. those of Munkal, Battu Ballang, Tiga Battu, and Tannah Dattar. A man marrying into another tribe becomes a member of it; the children also belong to the tribe of the woman.

Some of the tribes have peculiar privileges; the Bodoandas, though guilty of the highest crimes, are said to be exempt from capital punishment; banishment and fines being the only penalties to which they are liable. The circumstance that the Panghúlus of the independent states*

* The division of the people of these states into tribes, some of which bear the names of places in Menangkabowe, is a strong additional proof of their origin.

must of necessity be Bodoandas, has already been noticed.

Although the Malays, like the Greeks and Romans, entertain the highest veneration for old age, still the claims of descent supersede those conferred by years, particularly with regard to the heads of tribes, who take precedence in the councils of the state, conformably to the rank of the tribe they represent. An instance of this, and of the power sometimes exercised by the Sukus in elections, fell under my own observation. At Sungie Siput, on the frontier of Rumbowe, in 1833, among the assembly of Malay chiefs there, I observed a boy, whose dress and weapons betokened some rank, and to whom a considerable degree of deference was shewn by the natives. On inquiry, I found him to be the Suku of the principal tribe; and that, although a younger brother, he had been elected by the other Sukus to that dignity, in consideration of his elder brother's imbecility. This boy affixed his name, or rather his mark, (for neither he nor any of his seven compeers could write) immediately after the Panghúlu of Rumbowe, before the rest of the Sukus, some of whom were venerable old men, and grown grey in office.

There are two Mantris in Rumbowe, viz. Suroh Rajah, and Andika Mantri, both of the tribe Bo-

doanda Jawa. Their duty is principally, I believe, to assist the chiefs with their advice. They have no vote in councils, and their influence must be almost entirely personal.

The Laksamanas are also two, Passar and Khatib. The navigation of the river and maritime matters are intrusted to these officers.

The war-chiefs, or Panglimas, are four in number, viz. two Panglima Prangs, Pandika Rajah, and Panglima Dallam. Their department is similar to that of the former Panglimas of Naning,

There is another officer, appointed by the Eang-depertuan Besar, whose functions, fortunately for the liege subjects of Rumbowe, are seldom called into exercise. This is the Pertama, or executioner. The modes of putting criminals to death are generally confined to the Panchong and Salang. The former is decapitation; the latter has been already described in the chapter on Naning.

Passing up the Rumbowe river, on some high ground to the left, between Sempong and Padas, a leafless, blighted tree was pointed out to me by one of the Laksamanas, who observed, the place where criminals, subjects of Rumbowe, were put to death by Salang, was at the foot of that tree.

The inhabitants of Rumbowe, in common with

those of all the other states in the interior, except the aboriginal, profess the tenets of Islam. They are divided into seven Mukims or parishes, to each of which is attached a mosque, with distinct establishments of priests, as in Naning. A Kazi named Haji Hashim Sri Lummah presides over the whole. The religious customs, fasts, and festivals are similar to those observed in Naning.

As Rumbowe has seldom been penetrated by Europeans, the following memoranda, from my note book, of a visit paid to the chiefs at its capital, Banda, in 1832, by the then Governor of the Straits, the Honourable Mr. Ibbetson, and Brigadier Wilson, C.B., may not perhaps be wholly devoid of interest.

Early on the morning of the 21st of October, I joined from camp at Alorgajeh, the governor's suite at Tabu, the principal village of Naning, and late the residence of the ex-Panghúlu Dholl Syed. After breakfasting under one of the thatched quarters that had escaped the pioneer's axe and brand on the late evacuation of this outpost, the party started on horseback along the foot-path, through a wooded country with the Rumbowe hills on the right, to Chirana putih, the last village of Naning. This was formerly a populous place, and the residence of the ex-Panghúlu's sons, but we found it now entirely deserted,

and its houses falling into rapid decay and ruin. Here it was stated that Dholl Syed had a manufactory for gun-powder during his late resistance to the Company's troops.

Leaving Chirana putih to the left, the path abruptly turns to the right, over or rather through a muddy sawah, and leads towards the foot of Gunong Tamping. Along the skirt of this mountain, through a dense forest, the party had to travel in Indian file, the narrow footpath being in several places blocked up by large forest trees, lying across, to Kubur Feringi, or the Frank's grave, which is a mere mound in the jungle. This is one of the boundary marks of the Rumbowe and Naning territories, and is traditionally said to be the grave of a Portuguese officer, slain by the natives in one of those frequent skirmishes which took place between the followers of the gallant Albuquerque and the "rebellious Menangkabowes." The path to Condong, from Kubur Feringi, lay through the jungle at the base of the Rumbowe range, and gradually improved as we approached that village. Condong is a populous hamlet, the first on the Rumbowe side of the boundary line, and is situated at the foot of the mountain of Gunong Rumbowe. High up the mountain, amidst luxuriant forests, appeared singular patches of partially cleared ground, and a few

rude huts, tenanted by those lords of the woods and rocks, the Jakuns. None of the sylvan chiefs, however, nor of their attendant Hamadryades, condescended to favour the party with a visit.

From Condong to Padang Loko, the forest decreased in size and denseness, and here and there were traces of clearing and cultivation. A few small verdant patches, not deserving the name of plains, and two or three rivulets, were crossed. The distance from Condong to Padang Loko is about three miles.

From Padang Loko and Lagon the road is bad, passing for the most part over heavy rice-grounds. The cultivation increased progressively as the belt of forest, the natural boundary between Naning and Rumbowe was left behind, until we reached the banks of the Rumbowe river at Lagon. This stream was just fordable; its waters muddy and evidently swollen by the rains.

After pursuing a miserable path, over a very extensive and well cultivated sheet of rice-ground, where the horses were frequently up to the saddle flaps in mud, then fording another stream, and finally traversing a broad swampy plain, from the grassy tufts of which flew the startled lapwing and whistling plover, the cavalcade halted before the mud fort of Bander. From

its gate issued a motley crowd of well-dressed Malays, brandishing spears, muskets, pemurasses, (a sort of blunderbuss,) and umbrellas of state, white and yellow, headed by the Muda of Rumbowe, and one of the sons of the Eang-depertuan Besar, Rajah Ali.

The Governor, and Brigadier Wilson, were received by these chiefs with every demonstration of welcome and respect, conducted into the fort, and ushered by Rajah Ali into a large temporary building, apparently erected for the occasion, opposite to the Rajah's primitive palace of thatch.

A salute from the fort jinjals was then fired, much to the discomfiture of one of the pieces, which, possibly from not being accustomed to powder, burst into divers rust-incrusted fragments.

Refreshments were served in, on a large flat tray; they consisted principally of dried fruits, dates, conserves, and sweatmeats, in which, as usual, sugar and oil were manifestly predominant. These placed on small China dishes, and in a number of minute cups of the same material, a steaming infusion of Souchong, fresh from China, *sans sucre et sans lait*, were pressed upon us with the utmost hospitality.

In the evening, Rajah Ali introduced two antique ladies, dressed with not less than Spartan simplicity. The one his mother, the Princess

Dowager Tuanku Putih, and the other, his venerated kinswoman, his aunt. These ogresses of high degree would have rivalled in flow of language and exuberance of gesticulation the most vivacious dowagers, date 1770, Madame Du Deffand always excepted. Tuanku Putih is represented to be a woman of strong masculine mind, and to have considerable influence over her son Rajah Ali.

The fort of Bander consists of low mud walls, now covered with grass, inclosing a space of ground about 80 yards square. Around and outside of the walls, runs a strong and high palisade. Six high cavaliers of wood, roofed in with atap, overlook the faces of the work. On each of their platforms two iron guns are mounted, except on that over the gate-way, where there is a serviceable brass gun, bearing the mark of the Dutch East India Company: the date 1756, A. D., and the maker's name, Peter Seest. Besides the 12 guns in the cavaliers, were 18 or 20 jinjals lying about the parapets. The houses of the Rajah and his personal attendants are within the walls of the fort.

After passing the night on mattrasses and pillows, covered with dirty red silk, embroidered in gold, and which had evidently been abstracted from the Zenana, the party left Bander early on the following morning. The Governor and Brig-

adier Wilson, proceeded en route to Malacca by Padas and the Lingie river. Lieut. Balfour, of the Madras Artillery, and myself, returned to Brissu, to camp, which we reached the same evening. Syed Saban, the present Eang-depertuan Muda of Rumbowe, is the son of an Arab, named Syed Ibrahim by his concubine Sri Kamis, a Malay slave girl, a Khana-zada, of Zainuddin, formerly Capitan Malayu in Malacca. He is a native of Chembong in Rumbowe, whither his father, a rigid zealot, had proceeded to promulgate and expound the tenets of the Koran. The son principally resided in Rumbowe, but occasionally at Malacca. Being naturally ambitious, he early sought to connect himself by marriage with the ruling families in Rumbowe and Siac, in Sumatra. He first married a daughter of the Eang-depertuan Muda of Jellabu, Rajah Sabun, a son of the second Menangkabowe prince, Rajah Adil. He then crossed the Straits, and obtained the hand of one of the Siac chief's daughters. His next matrimonial connexions were with Rajah Ali's family.

Syed Saban is young, active, and intriguing; but at present well disposed to the British government. Without the bigotry of his father, he entertains a thorough contempt for the apathetic opium-eating Malay chiefs, his colleagues in

power. He has a taste for war, and proved of great service in placing his father-in-law, Rajah Ali, over the heads of his competitors. His activity both for and against the troops in the Naning expeditions is well known.

By the joint effect of his own talents and address, the religious influence of his father, his Arab extraction, a circumstance to which the Malays invariably pay great deference and respect, and his high connexions, in securing which he has shewn great tact and forethought, this adventurer has risen to the Mudaship of Rumbowe, and is now aspiring to the entire sovereignty of the states in the interior.

Rennie, the present Panghúlu of Rumbowe, is an elderly, grave person, with an unpleasing cast of features, purely Malayan. He is at heart inimical to the claims of the Muda and Rajah Ali. During the disturbances at Lingie, in 1833, he shamefully deserted his stockade, leaving it with several guns, and a quantity of ammunition, in the hands of the vassal chief Katas; not without being strongly suspected of having received a considerable bribe for this piece of treachery. He assisted the ex-Panghúlu of Naning, during the time he was in arms against Government. Rennie is an opium-eater, and like other Malays addicted to the practice, is not, as experience has shewn,

proof against the temptations of a bribe, coming in the shape of his favourite drug.

Among the Sukus, few are men of any talent, or worthy of any particular notice. Pakkat, an aspirant to the Panghúluship, and Suroh Rajah, one of the Mantris, are much looked up to by the Malays, with whom their opinions and counsels have considerable influence.

I had an opportunity of hearing a very long improviso speech, from the latter of these Malayan Ciceros, at Sungie Siput, on the boundary question. When he proceeded to speak he did not rise up in the fashion of European orators; on the contrary, he squatted himself down upon his hams, with the knees pliantly folded in front. The style of his address was grave and pompous, truly Asiatic, in short; but the flow of his words easy and unbroken, except by a few little attentions bestowed on his betel-pounder, (Gobik,) by which his right hand was kept in continual motion.

The speech, however, was so long, that the Panghúlu of Rumbowe was fairly snoring before the customary "Ah, bagitu lah!" announced the finale of the effusion. Touching the divine gift of eloquence, I have observed that the Malays of the interior have generally a better and less embarrassed manner of expressing themselves,

than those of the coast; the language in which they clothe their sentiments, is far more figurative, abounding with metaphors drawn from natural objects, and cannot fail to strike the hearer as highly pleasing, and simply poetical. Their popular traditions are seldom committed to writing, but being treasured in the memory either of some of the male elders, or of some old Malay lady of rank, give to the persons possessed of them, among the natives, much that sort of consideration which is paid to a casket, known to contain a valuable gem. Many of their customs are singular and peculiar, and deserve more attention than has hitherto been paid to them.

CHAPTER X.

Johole.—Mr. Gray's visit to.—Boundaries.—Population.—Government.—Trade.—Jompole.—Gold Mines of Chimendras, in Gominchi.—Mode of procuring the gold.—Estimate of the comparative purity of the produce of the various Mines.—Mode of assaying Gold.—Subordinate state of Srimenanti.—Chiefs and Tribes.—Boundaries.—Produce.

Of Johole, the third of the four Menangkabowe states, still less is known than of Rumbowe and Sungie-ujong. An Englishman of the name of Gray (whose information is to be taken, however, with caution), is said to have been the only European who has penetrated into the interior of this state. He passed through part of it in 1827, on his return to Malacca from Pahang, whither he had performed a journey overland, across the Peninsula, to barter opium for the gold-dust of the latter place. His route from Malacca lay through Naning, part of Rumbowe, Srimenanti, Jompole, Ulu Seruting, Ulu Braugh, to Ulu Pahang. The whole journey was performed in fourteen days. Between Tabu, in Naning, and Jompole, he went over mount Lanjut, to the vil-

lages of Gadang and Tanjong; then over mounts Miko, Pabi, and Punting Pahat, through the village of Passir, to Juno and Pila, in Srimenanti; and lastly, from Pila to Jompole, "one day's walk," in four days.

Mr. Gray describes the country he passed through to have been in a state of high cultivation, particularly at Miko, and in the vales of Punting, Pahat, Juno, and Passir. He observes, that the paddy at Miko is preferable to that of Malacca, and that it is supposed by the people that the ground there is better for cultivation, one gantang of seed never producing less than a hundred-fold. The produce of mount Miko is sapan wood, dammer, and canes of the species termed Pinang-lawyers, in abundance. Jompole, he conjectures, to be about ninety miles distant from Malacca. Pahang he places at a distance of 300 miles from Jompole. From Jompole to Pahang the journey is by boat down the river Seruting, to the large lake of Braugh, called Tassek Braugh; which is said by Mr. Gray to be nearly fifty miles in circumference, and is formed by the flow of water from the neighbouring mountains. If this account be correct, the lake Braugh exceeds in dimensions the recently discovered inland lakes in Sumatra. The Natives, however, have described this lake to me as of much less extent, narrow but long.

Its communication with the Pahang river, which empties itself into the China sea, is by a river called also the Braugh.

Respecting the navigation of these rivers, Mr. Gray observes, in some parts of the Seruting and Braugh a brig might go up, and in other parts nothing but a small boat; because there being little water above the fallen trees, the vessel requires to be lifted before it can proceed.

The Pahang river, from the place where it receives the waters of the Braugh, down to the town of Pahang, is wide and deep. These streams are deepest in the months of November, December, and January. From the month of March to that of August, Mr. Gray was informed, that it is impossible to proceed from the Seruting river to Pahang, on account of the lowness of the water. The general depth of these rivers, in January, he ascertained to be between forty and sixty feet; but on his return in February, he found their depth diminished by one-half.

There are few villages on the banks of the rivers just mentioned, and these, for the most part, situate in the midst of lofty forests, where roam the rhinoceros, tapir, tiger, elephant, and scarcely less wild jakun. Mr. Gray met with great kindness and hospitality from the inhabitants of the different states through which he passed. He fell,

however, a sacrifice to his exertions, dying of jungle fever, contracted during the journey, twenty-five days after his return to Malacca.

Johole is bounded on the north by Ulu Pahang and part of Rumbowe: to the south by part of Naning and Muar, or Segamet: to the east by Segamet, and to the west by Srimenanti and part of Rumbowe. The boundaries, with Malacca, are from Bukit Puttus to Battang Malacca, and from Battang Malacca, by Bankong* Chondong, to Mount Ophir.†

With Segamet and Muar, its boundaries are Murbowe sa ratus (the hundred Marbowe trees), and Bankong Chodong, with Rumbowe, Bukit, Pabi, and with Srimenanti, Bukit Pila.

The population of Johole is estimated at 2,080 inhabitants. The principal villages are Nuri, Londong, Tney, Taman, and Bennong.

Johole is governed by a Panghúlu and Ampat

* Bankong Chondong is a large tree, growing in the forest that separates Assahan from Mount Ophir. The tree was still in existence when I visited Mount Ophir in 1833.

† Since writing the above, the boundaries of Malacca, with Johole, have been fixed as follows: From Bukit Puttoos to "Salumba Kroh," thence to Lubo Palang, thence to Lubo Penawen, following the right bank of the stream downwards, towards Malacca. The left bank is the territory of Johole. This is the boundary between Malacca and Johole; for instance, Rekkan and Ladang, and Kadaka, and Nascha, all these campongs are under the dominion of Johole.—Vide Appendix, No. 18.

Sukus. The former, like his brother chief of Sungie-ujong, is elected by the Sukus, and by the Batin-duablas, or twelve heads of the Jakuns. The name of the present Panghúlu is Abu Bekr, or Banchita, and his title Johan Lelah Percasseh; he resides at Nuri, is an intelligent looking person; plain, simple, and collected in manner, and much respected by his people.

The tribes are those of Bodoanda, Sa Melongan, Tiga Battu, and Munkal.

Srimenanti and Jompole were formerly considered dependencies of Johore, but now assert their independence, as also does Gominchi. The Panghúlu Lessye of the latter place died lately, and his brother Mahomed Kari succeeded him. Pondok Passir, a small state under the influence of Srimenanti, was also a dependency of Johole, and is ruled by a petty Panghúlu of its own. Besides the usual rights of revenue, the Panghúlu of Johole levies ten per cent, on the produce of the tin mines, together with a tax on the gold of Gominchi.

The trade of Johole consists chiefly of gold dust; 20 catties of which are said to be produced annually. Tin, about 300 piculs. Fruits, ratans, jaggery, and fowls are brought in considerable quantities down to Malacca.

Jompole was anciently a dependency of Johole, but is now nominally governed by Rajah Allang,

a son of the third Menangkabowe prince, Rajah Itam. The Panghúlu and Ampat Suku exercise almost independent sway. The name of the present Panghúlu is Hassain: the tribes are those of Bodoanda, Sa Melongan, Anak Malacca, and Tiga Battu.

Jompole is in the high road of the Pahang traders, travelling across the peninsula to Malacca; it is situated on a small river of the same name, which flows into the Muar river, (one of the largest streams on the western coast of the Peninsula,) by which it has communication with the Straits of Malacca. By the rivers Seruting and Braugh, an easy intercourse from November or October to February, is kept up with Pahang and the eastern coast. The Rajah here levies a duty on the opium, tobacco, cloths, iron utensils, salt, &c., passing through Jompole to Pahang, as well as on the gold dust and silk cloths of Pahang returning to Malacca.

Jompole produces a considerable quantity of tin, sapan-wood, rice, dammer, ratans, and a little gold, which is sent down the Muar river to Malacca (eight days' pull), and also to Pahang. The population is estimated at 2,000; it is divided into three mukims; viz. those of Limbajon, Turuntong, and Qualla Lenney.

The following account of the gold mines at Chimendras, with the exception of part relative to

the assaying of the metal, which is from personal observation, is almost entirely drawn from native information.

Bukit Chimendras is a hill situated in Gominchi, a territory subject to the Panghúlu of Johole, bordering on the eastern frontier of Naning. It is covered and surrounded by an uninhabited forest of great extent, intersected by numerous rivulets, which have their sources on the hill.

Veins of quartzose rock run over it at various depths, (generally from 12 to 20 feet) below the surface, forming the matrix in which* the gold is found in small broken streaks. The rock is enclosed in a bed of a sort of white clay, indurated more or less, termed Napal.

The method pursued by Chinese and Malays, for separating the metal from its matrix, resembles that adopted by the Hungarian miners, only that the process of amalgamation is not practised by the former for this purpose. The Kling assayers of gold, however, avail themselves of it in their vocation, as will presently appear.

The Malay miners, as soon as the precise spot and minute have been determined by their diviners, Pawangs, or other charlatans supposed to be

* A specimen of this rock, in which a small portion of gold is imbedded, or rather disseminated, has been forwarded to the Museum of the Asiatic Society.

skilled in discovering the hidden treasures of the earth, commence clearing the ground of trees, brushwood, &c., and then proceed to remove the roots and vegetable soil, by means of Biliongs and Chonkoles, (the Malayan adze and spade,) until the bed of Napal is laid bare. These implements are now put aside, and a heavy sort of iron crow-bar (Perjong) is employed

The first layer of Napal is soft and whitish ; the second has a reddish tint. The last is a black incrustation resembling brick in hardness, and hence called by the natives "Tambikir Quali;" this is commonly two fingers' breadth, in thickness, and being removed, discovers the white vein of rock, the matrix of the gold, and termed the Beting. It is generally between three and four feet in diameter: underneath lies a bed of whitish earth, below which gold is never found.

The next process is that of breaking up the Beting, for which purpose also the Perjong is used. From the extreme hardness of the rock, this operation is very laborious and tedious. The coarse pieces are then pounded in a sort of large mortar, cut from the quartz rock. The pulverized stone is then passed through sieves (Kisye) of ratan, and carried in small baskets to a running stream, where the smaller stony particles are washed away, while the gold dust, with the grosser

pieces, sink to the bottom of the conical vessel in which it is subjected to the action of the stream.

The refuse is picked out, and the gold dust again carefully washed and collected in a cocoa-nut shell, or leaf of the Pallas-tree, and conveyed to the Bongsal, where it is dried by means of a red hot piece of charcoal, being repeatedly passed over its surface. After the adherent finer particles of the sand have been removed, it is weighed into quantities, generally of one tael each, which are carefully folded up in small pieces of cloth. These packets constitute the Bunkals of commerce. In Sumatra, according to Marsden, the parcels or Bulses, in which the gold is packed up, are formed of the integument that covers the heart of the Buffalo. The Bunkals here, as in Sumatra, are frequently current instead of coin.

The weights* for gold formerly used at Chimendras and Taon, (a place about half a day's journey thence,) are as follows:—

2 small sagas, (saga kechil) = 1 large saga (saga
8 saga besar, . . = 1 maiam [besar)
16 maiams, . . = 1 tael or bunkal
20 taels, . . = 1 catty

Besides Chimendras and Taon, I have not heard of any place on the Peninsula where gold

* At Malacca 10 saga besar or 4 kupongs are equal to one maiam.

is obtained from the solid rock. It is indeed, frequently so found in Sumatra. At Pahang and Jellye, the gold dust is procured in the same manner as that in the mines at the foot of Mount Ophir.

The mines at Reccan are estimated to produce annually about twenty catties of gold-dust.

The Panghúlu of Gominchi first levied a tenth on the produce of these mines, but in consequence of large quantities of gold-dust being secretly carried off before the tenth had been levied, he substituted a sort of poll-tax, amounting to a maiam of gold per annum, from each person working at the mines. The Panghúlu of Johole is in the habit of sending five or six buffaloes a-year to the mines, receiving for every head of cattle two taels of gold. These heavy drawbacks have caused the mines to become unprofitable to the speculators, and almost deserted. The former of these imposts, I believe, could readily be endured; but the latter ad libitum sort of exaction destroys all hope of reasonable profit.

The following is an estimate of the various degrees of purity of gold-dust, produce of the Peninsula. It will be necessary to premise that Mutu is a term denoting the degrees of fineness for gold, of which there are ten, as fixed by the native assayers. Gold of ten mutu is equal,

therefore, to gold of twenty-four carats; gold not reaching eight mutu is called mas muda, or young gold; and gold from eight to ten mutu, mas tuah, or old gold.

Gold of Reccan	$9\frac{1}{2}$ mutu.
Mount Ophir.....	$9\frac{1}{4}$ „
Chimendras and Taon	$9\frac{1}{2}$ „
Pahang	$9\frac{1}{4}$ „
Jellye.....	
Tringanu	
Kalantan	

From Kalantan gold of ten mutu is sometimes obtained.

The assayers of gold are generally Chuliahs or Klings, who acquire by constant practice the power of determining to the fraction of a mutu the purity of any specimen of gold-dust brought from the eastward.* As they would be perhaps liable to imposition were this the only trial to which they subjected the metal, they have recourse to the Battu uji, or touchstone. This is a roughish black stone, apparently basalt, brought from Continental India, and generally set in a small frame of bronze or brass.

The assaying needles are commonly from

* The natives are, I believe, totally ignorant of the assay by cupellation and acids.

twenty to twenty-four in number, ranged on a string, and alloyed in known proportions of copper and silver, marked on the surface, from three to nine and three-quarters mutu. The needle and gold to be assayed are rubbed on the touchstone in parallel streaks, in the usual manner; a lump of the adhesive wax, called Lilin kalulut, is then applied to the surface of the touchstone, which brings off the two thin laminæ of gold.

The difference between the two is more visible on the wax (which is coloured black for this purpose with a fine charcoal made from the plantain leaf) than on the stone. This is the reason the native assayers give for the removal of the streaks of gold from the stone to the wax, though to me no difference was perceptible; possibly the following may better serve to explain the practice of the natives in this particular.

The impressions of the gold, which would be lost on the stone, go on accumulating in the wax; a ball of it, which my native informant had used for the last thirty years, he supposed to contain above two taels of gold.

The metal is separated from the wax by means of heat, applied gradually, in such proportions as barely to cause the wax to pass off in the form of smoke; the residuum is then subjected to the

process of amalgamation. Half of the gold thus obtained is bestowed in alms upon the poor, or on religious offerings, at the shrine of some favoured saint, or wali, generally that of Miran Sahib, in Nagore, on the coast of Coromandel.

The calculation of a Malay, long employed in the mines at Chimendras, makes the average quantity of gold yielded from forty pounds of the pulverized stone, twenty-four grains of pure metal. Lumps of virgin gold, weighing from five to six taels, have been found in the alluvial soil here and at Taon. In Jellye, a mass weighing upwards of a catty has been discovered; this will appear trifling if placed in comparison with that which Reaumur mentions as having been shewn to the Royal Academy at Paris, weighing 448 oz. Helms affirms that, when one of the highest mountains of Paraguay fell down, about fifty years ago, there were discovered in it pieces of gold weighing from two to fifty pounds each.

SRIMENANTI.

Srimenanti, formerly considered as subordinate to Johole, asserts her independence, and has tacitly assumed a place among the four elective states, though her claims are not distinctly recognized; the Panghúlus of Srimenanti, not being descended from the nine to whom titles were

given by the Sultan of Johore, assumed, with the sanction of the Panghúlu of Johole, that of Setia Maharaja. Since this, seven Panghúlus have ruled in Srimenanti, the six last of whom were Naham, Jallam, Allum, Pompom, Tallun, and Talib.

Rajah Radin, one of the sons of the fourth Menangkabowe prince, Lingang Laut, usurped powers in this state similar to those exercised by the Eang-depertuan Muda of Rumbowe; and these he still retains, though opposed by another candidate from Menangkabowe.

There are twelve Sukus over the twelve tribes in Srimenanti; their names, with their titles, are as follows:

Amin, Baginda Maharaja; Olay, Senara Muda; Molay, Maharaja; Mantri, Paduka besar; Lattih, Orang kaia bongsu; Arrih, Sempurna Maharaja; Lesah, Senara kaia; Aggah, Sri Maharaja; Eytut, Orang kaia kechil; Bandin, Senara, Angksa; Si Main, Maharaja Lelah; and Rejab, Perdana.

The names of the twelve tribes are, Sri Lummah Pahang, Sri Lummah Menangkabowe, Battu Ampar, Tannah Dattar, Sa Melongan, Tiga battu, Payakumba Munkal, Anak Achi, Battu Balang, Tiga Nenik, and Bodoanda Jakun.

Srimenanti is the place of residence, burial,

and contains the Astana of the princes deputed from Menangkabowe.

It is bounded on the north by Jompole; towards the south by Ulu Muar and Rumbowe, (from which it is separated by the mountains of Lepat Cajang, and Gunong tujoh;) to the east its boundary with Johole is the hill of Bukit Pila; and to the west, the Paro stream and Terachi divide it from Sungie-ujong. The extent of Srimenanti is supposed to be about equal to that of Rumbowe: its population is estimated at 8,000. The principal villages are those of Srimenanti, Pinang Saribu, Pila, Pondok Passir, and Terachi; the two latter places now claim their independence. Like Srimenanti itself, they were formerly subordinate to Johole, and have been governed for seven generations past, by their own Panghúlus. The name of the present chief of Terachi is Sulong, and under him are six tribes. The Panghúlu of Pondok Passir, is named Ambong; it was with this chief, the ex-Panghúlu of Naning, sought and found a shelter, after his defeat and expulsion in 1832. Part of Terachi was formerly subject to Sungie-ujong; but during the late violent commotions and struggles for power, by which the Menangkabowe dynasty has been rooted out, leaving the interior in a state of anarchy and confusion, the minor chiefs seized on the oppor-

tunity to assert their independence, and in this unsettled condition, things remain up to the present time.

The manners and customs prevalent in Srimenanti, its government and law of inheritance, are much the same as those of the three states already described.

Its produce is tin, sapan wood, wax, ratans, and rice, most of which find their way down to Malacca.

A fresh tin mine has been lately opened at a place called Plangaye, which, during the last three months, has yielded thirty bhars of metal.

CHAPTER XI.

States of Calang.—Jellabu.—Ulu Pahang.—Jellye and Segamet, or Muar.—History.—Produce.—Trade.—Boundaries and Government of the four first.—Segamet.—Boundaries.—Population.—Villages.—Produce and Revenue.—Government.—History.—Malayan Albino.—Observations on the Muar River.—Gold mines of Bukit Raya.—Ascent to the summit of Mount Ophir.

STATES OF CALANG, JELLABU, ULU PAHANG, JELLYE, AND SEGAMET OR MUAR.

Of the nine interior states, or Negri sambilan, formerly tributary to the Malayan dynasties of Malacca and Johore, four already noticed with their dependencies, acknowledged the sway of Menangkabowe, or rather of its deputed prince. The remaining five, viz. Ulu Pahang, Calang, Jellye, Jellabu and Segamet, with their dependencies, adhered to Johore: this kingdom, however, was too weak to retain them all. Calang was wrested from it by a colony of Bugis, who established an independent government at Salangore, towards the beginning of the last century, which has rendered itself formidable to its neigh-

bours by the hardy, warlike, and piratical habits of its chiefs, but is now fast declining.

Jellabu has been taken possession of by the descendants of the Menangkabowe princes, and is now ruled by an Eang-depertuan, named Rajah Sabun, son of Rajah Adil, the second chief from Menangkabowe. This chief is looked upon by the superstitious Malays, as a living Kramet, from the circumstance of his having "white," or very light blue eyes, with jet black hair.

Jellabu was governed formerly by its Panghúlu and Ampat Suku. These still retain considerable authority; the name of the present Panghúlu is Abdur Rahman; his title Akhir Zuman; the titles of the Sukus are, Dattu Menniang, Dattu Mantri, and Maharaja Senara. The tribes under them are those of Bodoanda, Tannah Dattar, Munkal, and Battu Ballang. The forms of government, laws, &c. obtaining in Jellabu, are much the same as those of the states already described. Its population, which is divided into seven mukims, is estimated at 3,750, not including the aborigines. The produce is gold, ivory, tin, (about 200 piculs annually,) aloe wood, jaggery, ratans, &c.; these generally find their way to the Pahang market.

The boundary marks of Jellabu with Pahang, are nine Meranti trees, (Meranti Sambilan,) grow-

ing on the right bank of the Jellabu river; with Sungie-ujong, a hill called Bukit Tangoh, and Dhulu Karu Bandar Barangan; with Jompole, the hill of Bukit Dejala; and with Calang, the hill of Guinting Perhi.

Ulu Pahang and Jellye are now tributary to the Bandahara of Pahang, a chief nominally feudal to the kings of Johore. Jellye is immediately governed by a Panghúlu styled Maharaja Purba. It produces a considerable quantity of gold and tin, which go to Pahang. Both this state and Jellabu, on account of their remoteness from the British frontier, have had little political connexion with the several governments at Malacca.

The state of Segamet lies to the south of the Malacca territory, from which it is divided, towards the coast, by the Cassang river, and interiorily by a supposed line drawn between Bankong Chondong and Mount Ophir. The Seruting river separates it from Pahang. Parrit Siput from the tract of Dattu Kaya Padang, and the Murbowe Saratus from Johole.

The tract near the mouth of the river is generally termed Muar.

The united population is stated at 2,400, a number of inhabitants extremely small, compared with the extent of territory, and for the most part

so limited through the misgovernment and apathy of the feudal sovereign, the Sultan of Johore; owing to which, perpetual broils exist among the petty chiefs, causing insecurity of person and of property, and eventually driving out of the country all the cultivating and trading classes of the community. The honest peasant, in many instances, is compelled from sheer necessity to turn robber; and the coasts, instead of being crowded with fishermen, swarm with pirates. These remarks indeed, may be extended to the whole of the Peninsula under native sway, but apply particularly to Muar; the land appears almost one uninterrupted mass of jungle and swamp, exhibiting only a few straggling villages and clearings. Thriving rice-grounds have degenerated into barren marshes; an enormous forest, peopled with wild elephants, overshadows a soil naturally rich and prolific; while the gaunt rhinoceros and uncouth tapir, stalk unmolested over spots, once, if tradition belies them not, the sites of large and populous towns.

Such is a melancholy picture of the effects of misrule, presented every where in this unhappy country to the eye of the traveller, and insensible he must be, who is not touched by its mute but forcible appeal for amelioration.

The principal villages are Bokko, Langkat,

Gressik, Ring, Segamet, Pagoh, and Pancalang Kota, the residence of the chief, on the river.

The produce of the country consists of a little rice, sago, ivory, ebony, gold dust, tin, wax, aloe wood, gum benzoin, camphor, (small in quantity and of inferior quality,) ratans of the kind battu and jagga, dammer battu, dammer miniah, jaggery, lakka wood, and guligas, stones extracted generally from the heads of porcupines, and in much repute among Malays for medicinal purposes.

The chief has been empowered by the late Sultan of Johore to levy an impost upon every

bhar of tin exported, of	1½	Sp.drs.
On one hundred bundles of ratans...	1	,,
one bhar of ebony	1½	,,
one coyan rice, imported	2	,,
one coyan salt, ,, ...	1	,,
one catty of opium ,, ...	20	,,

On smaller articles he levies a duty of five per cent. He has the power of exacting the gratuitous labour of his subjects, and derives some emolument from the fines he inflicts on them at pleasure.

The country is under the sway of a chief bearing the title of Tumungong, who is a vassal of Johore. Under the Tumungong are eight Panghúlus, four of whom are styled Ampat de Ilir, the remainder, Ampat de Ulu. The former are

the Panghúlus of Gressik, Bukit Raya, Liang Battu, and Ring; the latter, those entitled Besar, Tanjong, Daggang, and Munkal. There is nominally a mosque under each Panghúlu, but in that of Umbum alone is the Juma-ahad held. This is in the jurisdiction of the Panghúlu besar. The customs enjoined by the code termed Undang Undang Malayu; and the Mohammedan law of succession obtain to the exclusion of the Tromba Pusaka prevailing in the four Menangkabowe states.

Segamet or Muar, like the rest of the Malay Peninsula, was formerly inhabited by savage aboriginal tribes, among whom the Jakuns seem to claim the superiority. It is stated in the Sejára Malayu, that Sri Iscander Shah, the monarch of Singhapura, on his city being taken by the Bitára of Majapahit, fled to Muar. This event took place about the middle of the thirteenth century; and it is asserted that he left one of his Mantris in the interior of Muar.

No more mention is made of this state until nearly the middle of the fourteenth century, when the kingdom of the Sultan of Malacca, Muzaffer Shah, was invaded by the Siamese, under Thawi Chacri. The sultan on this occasion, directed a levy of the population of Muar to be made, and the inhabitants to be assembled at Malacca.

According to the Malay annals, the war between Siam and Malacca continued for a long time, and great numbers of the Siamese perished; but Malacca was not reduced. At last the whole Siamese army retreated: and as they took their departure, they threw down large quantities of their baggage ratans in the district of Muar, where they all took root, and that is the origin of the name Rotan Siam. Their stocks, which were formed of fig-tree wood, likewise took root in a place in the vicinity of Muar, where they still flourish. The rests for the Siamese cooking places also took root and grew up, and are to be seen at this day at the place named, "Tumang Siam." I was unable to find out the precise localities mentioned here by the author of the Segára Malayu, though every enquiry was made near the spots where these remarkable occurrences were supposed to have taken place. The tradition, however, of the defeat of the Siamese was universally current. In 1511, Ahmed, Sultan of Malacca, when his city had been taken by the Portuguese, retreated up the Muar river, to a place called Pagoh, about fifteen or sixteen miles from Gressik, now under the Panghúlu Besar, Inchi Muit. Sultan Mahmud remained at Battu Hampar, and founded a fort at Bentayen. According to Sejára Malayu, the Portuguese pursued

Ahmed up the river, attacked and took Pagoh. Ahmed fled farther up to Panarigan, near Jompole, and thence, accompanied by Mahmud, repaired to Pahang. The latter subsequently established himself at Johore. Many of their adherents remained in Muar and Segamet, and in course of time established a primitive form of government, directed by four elders, styled Tuah Campongs, who ruled under the sultans of Johore until 1119, A.H. The four campongs were those of Pagoh, Sungie Ring, Sungie Terap, and Gressik.

A.H. 1119. A mantri of high birth in Johore, named Sama di Rajah, obtained a grant of the territory of Muar from the then Sultan of Johore, Abdul Jalil Shah III. He settled at a place called Pantie Layang, on the banks of the river, and ruled till he died in 1145 A.H., and was succeeded by his son, Paduka Tuan; who, when he went to the court of Johore, on the occasion of his father's demise, was invested by the Sultan Abdul Jalib with the title of Tumungong Paduka Tuan. He died A.H. 1175, succeeded by his son Burok, or Ahok, who was confirmed by Sultan Abdul Jalil Shah IV., then resident at Rhio, whither he had removed from Johore. Burok died at Bunga Tanjong, on the Muar river, in 1214, A.H., leaving two sons, Konik

and Ibrahim. The former went to Lingga, to present himself to Sultan Mahmud III., by whom he was acknowledged as third Tumungong of Muar. Konik died in 1246, A.H., leaving a son named Syed, the present chief, who succeeded him: he left a daughter also. Syed proceeded to Singapore, where he was confirmed by the late Sultan, Hussain Shah I., whom the English had recently placed on the throne of his ancestors. From him he obtained the title Tumungong Dattu Syed.

It would appear, from what has been advanced above, and from the subsequent boundary treaties, that Muar has always been feudal to the sultans of Johore since the time of their ancestors, the ancient sovereigns of Singapore and Malacca. The Dutch, however, when in possession of Malacca, seem to have claimed it, as in the map of Valentyn the boundary line of the Dutch territory is made to extend so far beyond the Muar river as the Rio Formoso.

The Tumungong's sway is confined to the villages immediately on the banks of the Muar river, and on those of the stream of Segamet, which empties itself into the Muar about twelve miles above Pancalang Kota. He appears to be popular from his easy temper, and the inhabitants feel alarmed at the idea of any change being

made in the government by the Sultan of Johore. We had an interview with this Malay chief at a village about eighteen miles up the river, called Gressik. He acknowledges himself a vassal of Johore, and sends annually to the Sultan the amount of a duty levied on the houses of the settlers at Padang, (one dollar per house) and 200 gumpits of rice.

On landing at Gressik I was struck by the singular appearance of a Malay lad, an Albino, standing under the shade of a tree on the river bank. His skin of a reddish white, with blotches here and there, was thinly covered with short white hairs. The eyes were small and contracted; the iris of a very light vascular blue; the lids red, and fringed with short white lashes; the eyebrows scant and of the same colour; the pupil much contracted from the light. When asked to come near us, he appeared to be ashamed.

He evinced an extreme sensibility to the stimulus of light, from which he almost constantly kept his eyes guarded, by shading them with his hands. He told us he could see better than his neighbours in imperfect darkness, and best by moonlight, like the "moon-eyed" Albinos of the isthmus of Darien. He is morbidly sensitive to heat; for this reason, and on account of the superstitious respect with which the Malays regard

him, he is seldom employed by his friends in out-door labour, although by no means deficient in physical strength. The credulous Malays imagine that the Genii have some furtive share in the production of such curiosities, though this they tell as a great secret. To this day the tomb of his grandfather, who was also an Albino, is held sacred by the Natives, and vows (niyats) made before it. Both his parents were of the usual colour. His sister is an Albino like himself.

Albinos, I believe, are not common on the Peninsula, nor are there any tribes of them, such as, according to Voltaire, exist in the midst of Africa. In the only two instances I recollect, the eyes were of a very light blue; the cuticle roughish and of a rosy blush, very different from that of the two African Albinos seen and described by Voltaire, quoted by Lawrence; "Leur blancheur n'est pas la nôtre; rien d'incarnat, nul mêlange de blanc et de brun, c'est une couleur de linge, ou plutôt de cire blanchie; leurs cheveux leurs sourcils sont de la plus belle et de la plus douce soie; leurs yeux ne resemblent en rien à ceux des autres hommes, mais ils approchent beaucoup des yeux de perdrix." (Essai sur les Maurs.) Whitelaw Ainslie, in his description of the Albinos of Continental India, ascribes to them the same delicacy of constitution and shyness observable in the

Malayan Albino, and adds, that they are seldom known to live to an advanced age. The females, he remarks, rarely bear children; but when they do, their offspring is of the natural colour of the caste to which they belong.

The Muar river, at the mouth, has an apparent width of about 600 yards, and at Gressik, eighteen miles up the stream, is about 100 yards broad and seven fathoms deep. The soundings at the bar varied from three-fourths to four fathoms low water. The current ran at the rate of two and a half miles an hour. It has its rise, according to the Natives, among the mountains of Jellabu, and falls into the sea about thirty miles south-east of Malacca. From these mountains the Serting river, which disembogues itself into the China sea at Pahang, and the Calang river, which flows into the Straits of Malácca, near Salangore, have also their rise. The general direction of the Muar river, from the mouth to Gressik, I found to be N.E., its course tortuous, the banks, for the most part, low, muddy, and covered, with the exception of the vicinity of villages and a few Landang clearings, with dense jungle.

Among the trees near the river's margin I observed the mangrove, the Nipah palm (the Nypa fruticans of Thunberg,) the Nibong (the Areca tigillaria of Dr. Jack,) the Api Api (Pyr-

rhanthus littoreus,) the Pedada, the Neridi, and the Buta Buta.

The water of the river was more turbid than that of the Lingie, which might be owing to the freshes from the hills. The absence of cultivation, thinness of population, and the paucity of trading boats, and of fishing canoes on the river, could not fail to strike the most careless observer. By means of this river there is a water communication almost all the way with the eastern coast of the Peninsula, of which the Pahang traders frequently avail themselves. The navigation was formerly under control of a Bugis chief named Unku Klana, who settled at the mouth of the river ; and after him, under that of his son, Rajah Issa : but on the return of the latter to Rhio, in 1826, it became subject to the Tumungong.

In former days the mouth of the river was a noted place of rendezvous for the fleets of the Siamese, and in later times of the Malay princes, in their attacks on Malacca during the Portuguese and Dutch administrations. The last instance occurred in 1784, when Rajah Hadji, the Muda of Rhio, anchored there with a fleet of 170 prows, on his way to invade Malacca, an enterprise in which he lost his life.

Gold-dust is found a short distance from the left bank of the river at Bukit Raya, a low hill

covered with forest, which was pointed out to us by the guides. There were, we were told, formerly gold-mines on and at the foot of this hill, worked by Malays, who were compelled to quit them through the exactions of the petty chiefs. The Tumungong had brought down with him, in his own boat to Gressik, two Chinese miners, with a view of ascertaining whether any mining speculations there would be likely to turn out profitably or otherwise. I have not heard the result. Tin is also found near Bukit Raya.

From Gressik, a range of hills is visible, at a great distance, running down the Peninsula in a south-easterly direction, one of the highest of which is called Liang-battu, the cave of the rock. From this mountain the Natives affirm, flow the rivers of Battu Pahat (the Rio Formoso of the Portuguese,) Pontian, Undowe, Rumpin, Bennun, and Johore; the last of these streams empties itself into the sea at the extremity of the Peninsula: on its left bank stood the capital of the Malay empire of Johore. This range of mountains seems to be a continuation, if I may so term it, of the broken chain running down the Peninsula through the states of Quedah, Perak, Salangore, Sungie-ujong, Rumbowe, Jellabu, and Srimenanti, terminating near Point Romania, and probably having its origin in the lofty ranges which

overlook the vast steppes of Northern Asia. One of the loftiest mountains in Muar, and indeed on the Peninsula, is Mount Ophir. The following is an account, transmitted to the Asiatic Society of Bengal, of my ascent to its summit.

On the 20th of April, I arrived at Assahan, from Malacca, en route to Mount Ophir. Assahan lies about thirty-one miles E.N.E. of Malacca, and is our most advanced out-post towards the frontier of the independent state of Muar. The stockade is situated on the summit of a knoll, partially cleared of wood, and crowned by cocoa-nut trees; it consists of a defence of upright wooden piles, driven deep into the ground, and is about sixteen yards square, with a low banquette running round; enclosed by this is a small unfinished caserne, capable of accommodating thirty men, constructed of atap. The knoll terminates on the north-east and west in a swampy sawah, and is approached by a narrow path, traversing some rough ground from the south; through the eastern part of the sawah runs the Assahan rivulet, and beyond this is a stretch of forest, amidst which lies, as it were, sandaled, the giant foot of Mount Ophir. Assahan, owing to the exactions and tyrannies practised by the petty Malayan chiefs around, has been almost deserted by the Native population, who, however, re-assured by the pre-

sence of our troops, are now slowly returning to their ravaged homes.

At a quarter to one P.M. Lieut. Hawkes and myself left Assahan, with a posse comitatus consisting of a naigue, six sepoys, and six convicts; Amas Karo, the Panghúlu of Sungiedua, the Imam of Bokko, Daniel Peters the Portuguese interpreter, Nasep, an Abyssinian, a guide named Haji, and ten Malays provided with "parangs," to clear a path through the thick underwood and numerous ratans and creepers, the usual garnish of a Malay forest. After struggling along a tortuous track, through a dense jungle, for an hour or so, we crossed the frontier into the Muar territory. The boundary mark, pointed out by the Malays, is a large Bankong tree, growing close to the track on the right hand. After crossing the Chong and Gummi streams, we reached the village which bears the name of the latter, at a quarter past three P.M.

Gummi rather was than is a small village, and has its site close at the foot of Mount Ophir; it contained about twenty houses, almost all of which have been forsaken by their inhabitants, owing to causes before mentioned. We observed few traces of cultivation, and its former population was probably owing to the proximity of the gold-mines, which merit a brief description.

About sixty yards from the deserted hut, which constituted our "Serai," nearer the mountain, is a house almost concealed by the sloping ground on which it stands, inhabited by six or seven Chinese miners, and immediately in front of it is a gold mine. This place is called Battang Moring. The mine is nearly exhausted; it is situated on the flat marshy ground at the bottom of the slope on which the Chinese house stands; in length it measures about ten yards, by four in breadth; and six or seven feet in depth.

It is filled with muddy water, which is drained off by a simple bamboo hydraulic apparatus; somewhat resembling the Indian Pukotah. The miners descend for the purpose of digging out the metallic earth, by means of rude ladders formed of the notched trunks of trees. A Chinese, who had embraced Mohammedanism, went through the process, which is extremely simple: having dug out a quantity of the earth, which consists of coarse sand, greyish clay, and white pebbles, mingled with crystals of quartz and greenish stones, he placed it in a shallow funnel-shaped vessel of wood, and carried it to a stream of water, conducted to the mine by two narrow channels.

The water falling from a height of about a foot, washes away the lighter earthy particles and clay; a process assisted by the rotatory motion of the

miner's hand. This done, the miner carefully picks out the stones and other refuse too large for the water to carry off, whilst the gold dust, in minute portions, sinks to the narrow bottom of the vessel, from which it is extracted, carefully washed, and laid by to be made up into small bags, each containing one bunkal, ($1\frac{1}{2}$ oz. tr.)

The gold of Ophir, though small in quantity, is as fine as that of Pahang in quality, being estimated at nine touch. A gentleman of the Madras Medical Establishment, to whom I showed the crystals and earth, is of opinion that the latter is the debris of the granite forming the summit; the white masses appearing to be felspar in a decomposed state; the crystals are quartz, and the small grains in the earth also quartz. The gold found in it, he supposes to be washed down from the mountain as the rock became disintegrated.

The Chinese shewed me a specimen of a stratum of clay of a greenish grey colour, beneath which gold is never found; to this they have already penetrated in the present mine, and therefore intend to abandon it, and open another a few paces distant. The Chinese affirm, that one mine does not produce monthly more than one tael of gold. This is probably designedly under-rated. A tribute is exacted from each individual of one dollar monthly, for the privilege of mining here, by

the petty Malay chiefs, Inches Ahad and Mahmed. They levy it in person every two months. These two chiefs are nominally under the Tumungong of Muar, (whose maternal uncles they are,) but in reality, are little better than banditti.

I give the following on the authority of the head Chinese miner at Moring, as the names of the places around Mount Ophir (for the gold is always procured at the base), where mines have been established :—

Battang Moring, Kedanon, Rejang, Kaddam, Tanong, Paeedalum, Berinjin, Terring, Kayo Arro, Kamoyan, Jongi, Deddam, Poggi Baru, Chindagon, Ayer Kuning, and Ayer Chambi. He also informed me that formerly, nearly 1000 Chinese worked in these mines; but that of late, owing to the unsettled state of the country, they had nearly been deserted. The Chinese, who still work at the mines, in spite of the oppression they suffer, depend on Malacca for their supplies, for which they occasionally despatch two or three of their number, who take down with them the small portion of the gold dust they have been able to scrape together. The wild and deserted state of the country, and the extent of forest to be traversed between the foot of the mountain and Malacca, afford opportunities, not unfrequently taken advantage of by marauders that infest the

frontier, for plundering these *pauvres diables* of their pittance of rice and salt fish, and a few grains of gold dust. It is rare even that they escape from being, like the bees, "murdered for their pains." Shortly after my visit, two of these Chinese going up to the mines, were found killed in the heart of the Rheim forest, on the road; one with his head nearly severed from the body; the corpse of the other lay about 300 paces from that of his comrade; he appears to have sought safety in a vain flight; his left arm was cut through at the elbow, and the body horribly mangled.

We had a fine view of Ophir, from Gummi, as the clouds which had hitherto wrapped its triple peak in grey obscurity, now rolled off in majestic wreaths, revealing to us the picturesque proportions of the mountain.

We started from the village at nine A.M. on foot; the Malays went on in advance, clearing the path for us through the thicket, to the banks of the Jerram river. Along these we rather waded than walked, some distance, when we crossed the track of a rhinoceros. About a mile and a quarter from the river, stood the deserted house of a Malay, the last vestige of human habitation, called by the Malays "Rullowe," signifying, I believe, either a place where metal is melted, or

the smoke produced by fusion; in the neighbourhood of which, a mine was probably once worked.

A little beyond Rullowe, Mount Tando, the longest but most gradual of the three acclivities which constitute the ascent, commences. This passed, we scaled part of Gunong Peradap, and arrived at a steep bank of rock, called Padang Battu or plain of stone. On the right of Padang Battu, the rush of the river Jerram down the mountain side was distinctly heard. The face of the precipice is intersected by numerous creepers, and they form a sort of rope ladder, by means of which we clambered to the platform above. Here we rested a short time, enjoying the extensive prospect. On the top of Peradap, and far above Padang Battu, again rises a bluff rock named Battu Serambi, "the rock of the porch." This we first mistook for the peak itself, but on arriving at the bushy level which crests it, Ophir still stood before us, nearer, but steeper and as lofty apparently as ever. A short descent brought us to the bottom of the third and last acclivity, viz., Gunong Ledang. The trees here are all stunted and venerable, covered nearly with moss and lichens, which form a thin carpet below, concealing barely the primitive rock. Animals were no longer visible, larger at least than the smaller

reptiles, crawling among the decayed vegetable matter under our feet.

Beyond Gunong Tando, elephants' tracks, there numerous, had been no longer met with. The solitary scream of that singular caricature on the human species, the "Unka," and the note of the bird Selanas, on Mount Peradap, had been the last remembered sounds of animal life.

After a short scramble, during which we were obliged occasionally to draw ourselves up by the trees and roots, we gained the summit, and caught hasty glimpses through the rolling clouds, fast clearing away, of a magnificent prospect beneath. To the southward lay the states of Segamet or Muar; to the north-west the mountains of Rumbowe and Srimenanti; and to the north-east Jompole, and part of Pahang, celebrated for its gold. Turning westward, the ruins of the ancient church of St. Paul's, on the flagstaff hill at Malacca, and part of the town itself were in view; its bight and the sea-coast from Mount Formosa to Salangore, the glittering and placid surface of the water, enamelled with numerous verdant islets. Inland was seen a vast amphitheatre of thick foliage (with here and there slight bare patches of sawah and pasture land), thrown into various shades and tints by the rays of the setting sun.

The extreme apex of the mountain is formed of a block of greyish granite, surrounded by others, lying on a strip of table ground, about 40 yards long by ten broad, on which grew some stunted trees, a few of the fir kind, some lichens and mountain shrubs, among which are found the Petis Patis, Samoot, the Russam, and Priok Krek; the Malays were unable to tell the names of many of the shrubs,* never having seen them in the valley. A thunder-cloud growling and flashing a thousand feet beneath us, now interrupted the prospect; the weather had been sultry during the afternoon, the thermometer (Fahr.), although in this elevated situation not sinking below 76° at 4 P. M. At 7 P. M., it sank to 69°, and at half past five A. M. the following morning, to its greatest depression 65¼. The height of the loftiest peak above the surface of the sea, as I calculated by the thermometer and boiling water, is 5,693 feet. The storm in the afternoon gradually ascended the mountain, and obliged us to seek the shelter of an extraordinary overhanging rock, a little below the summit, called Battu Serudang.

The thunder-storm abated, and finally ceased after sunset, when a host of fire flies, sole possessors excepting ourselves, of these heights, con-

* For a botanical description of these shrubs, which was kindly furnished by Dr. Wallich, see Chap. VII. Vol. I.

tending with the stars in liquid brilliance, flitted around us, now soaring to the loftiest peak, (for we had taken up our bivouac under the rock near the summit,) now sinking and gradually lost, still shining and twinkling as they went, in the dizzy depths below. The Malays who were with me, complained much of cold during the night, and particularly before sunrise ; but a brisk walk down the mountain side, which brought us in little more than three hours to Gummi, effectually silenced them.

Whether the mountain just described, or its namesake on Pulo Percha, or Sumatra, called by Malays Gunong Passaman, or the Ophir of Bruce, in Sofala, on the Mozambique coast, or Jamieson's Ophir on the S. E. coast of Africa, be the Ophir of Scripture, must still remain a matter of doubt. To the admirers of the marvellous, I would recommend the careful perusal of Tan Mahmed's wonderful adventures, in his ascent to the summit of the mountain, to entreat the hand of the enchanted princess of the rock for his master, Mahmed, Sultan of Malacca, as contained in the Malayan historical work, the Sillalet-us-Salatin, and the Malay annals.

CHAPTER XII.

MALAY CUSTOMS.—Etiquette, &c.—Games.—Cockfighting.—Gambling.—Singing Pantums.—Riddles.—Games played by children.—Amoks.—Familiar modes of reckoning distances.—Fishing.—Spearing fish by torch light.—Catching wild animals.—Superstitions.—Writing implements.—Weapons.

MALAY CUSTOMS.

THE notice perhaps of many customs recorded in this chapter, will appear puerile or absurd, but I prefer that this should be the case to the omission of it, as I am convinced that collectively, such customs, however trifling *per se*, will serve to throw much light on motives that form the national character of the Malays. All persons who have sojourned among semibarbarous nations, will readily appreciate the importance of knowing and considering well their peculiar prejudices and habits, to any person that has dealings with them, whether traveller, missionary, merchant, or political agent. Without further apology, I proceed to mention the facts of which I have been an eye-witness.

Malays, when visiting a superior, crawl towards him on their knees, take his hand between their own, and bend forwards till their foreheads touch the floor. They then retire to a respectful distance, taking care not to turn their backs upon him, and sit down in the oriental cross-legged fashion. Sitting, not standing, is the position of respect. Every time they have occasion to address a superior, they raise the hands clasped in token of perfect submission. In addressing a person nearly equal, they take his hand between theirs and raise it towards their own foreheads.

In meeting Europeans on the road, the salutation is commonly, "Tabik Tuan," or "I salute you, sir," often accompanied by the American-like enquiry, "Mana jalan?" "Where are you going?" or "Mana datang?" "Whence come you?" Among themselves it is the Arabic, "Salam W'Aleikum," "Peace be unto you," responded to by "W'Aleikum Salam," "And to you also." They do not like to pass or go before a superior on the road. They shew much disinclination to tell their own or the names of their parents, and if thus interrogated, look confused, desiring one of their companions or the bystanders to perform this service for them. A person entering a Malay house is generally presented with a green cocoa-nut and a little coarse sugar. At the

conclusion of a visit, betel-leaf, areca-nut, a little lime, tobacco, and the Terra Japonica are offered. I have frequently, on shooting excursions, been invited into their houses, though a perfect stranger to the parties; a clean, white, sweet-scented mat has been spread for me on the floor of lantei, a lad despatched to climb the tree bearing the best-flavoured and most juicy cocoa-nut in the Campong; whilst the matron hands out from the inner apartment a small cake of hard brown sugar, produce of the sugar palm, neatly enveloped in its fan-like leaf. The young cocoa-nut is opened with the ever ready parang, always in the presence of the person to whom it is offered, to ensure its juice not having been poisoned or charmed. The water forms a delicious cooling beverage, and the tender kernel, sweetened by the addition of a little sugar, is a repast by no means to be despised by a wanderer among the wild forests of the Malayan Peninsula.

Fruit, boiled rice, yams, eggs, fowls, the dried flesh of the buffalo, and of that elegant species of chevrotin the plandok or moose-deer, are also items in a Malayan bill of fare. The ordinary food of Malays, however, is rice, and in times of scarcity, sago seasoned with a little salt fish, Blachang, the caviar of the East, made with acid fruits, &c., into a variety of condiments

termed Sambals. They convey their food to the mouth by the assistance of the two first fingers and the thumb of the right hand. Like other Mohammedans, and for the same reason, the Malays avoid using the left hand in eating.

It is considered a breach of etiquette to show the handles of weapons in society. The end of the waist-cloth is usually thrown over them. Persons of a certain rank are restricted to certain descriptions of weapons, pindings or waist buckles. A man of low rank cannot wear a yellow baju or surcoat, which is the privilege of the Rajah. These customs, however strictly observed in the interior, are seldom uniformly attended to in European settlements. The purses containing letters to superiors are of yellow cotton cloth. Those to Europeans of rank are generally enveloped in yellow silk. Cotton cloth, however, is used among themselves in preference to silk, for the same cause that Mohammedans in India and elsewhere are not permitted to pray in garments of silk. The ordinary dress of a respectable Malay of the interior is a Battik or Madras handkerchief twisted round his head; a close vest of broadcloth, with a single row of gold filigree buttons down the front; a sort of dark red plaid petticoat termed a Sarong, generally of Bugis, Tringanu, or Kalantan, manufacture; a pair of trowsers

termed Saluar, descending half-way down the leg; and over the whole a Baju, or loose surcoat.

The Malays are passionately addicted to buffalo and cock-fighting; whole poems are devoted to enthusiastic descriptions of these "sports of princes," and laws laid down for the latter as minute as those of the Hoyleian Code.

The following is a specimen from a Malay MS. on the subject, commencing with remarks on the various breeds of this noble bird.

The best breeds of game-cocks are the Biring, the Jalak, the Teddong, the Chenantan, the Ijou, the Pilas, the Bongkas, the Su, the Belurong, and the Krabu.

The colour of the Biring is red with yellow feet and beak.

The Jalak is white mixed with black, with yellow feet, and beak also yellow mixed with black.

The Teddong has black eyes and legs; red and black plumage, and a black beak. It is named from a sort of serpent, whose bite is accounted mortal.

The Chenantan has white feathers, feet and beak.

The Ijou has a greenish black beak; feathers black mixed with white; legs green.

The Pilas has a black beak, red and black feathers, legs white mixed with black.

The Bongkas has a yellow beak, white feathers and yellow feet.

The Su has a white beak with white spots; plumage white and black; legs white with black spots.

The Belurong has a white beak, with red spots, plumage red, white feet.

The Krabu has a red beak mixed with yellow, red feathers and yellow feet.

There are two kinds of spurs; first, the Golok Golok, in the form of a straight knife known by this name and in use with the Malays; and secondly, the Taji Benkok, or curved spur: the last is most in vogue.

There are various modes of tying on the spur, viz. Salik, or below the natural spur; Kumbar, on a level with it; Panggong, above the spur; Sa ibu Tangan, a thumb's breadth below the knee joint; Sa Kalinking, a little finger's breadth; Andas Bulu, close to the feathers under the knee; Jankir, upon the little toe; Sauh wongkang, on the middle toe; Berchingkama, tying the three large toes together with the spur; this is the most advantageous; Golok, binding the little toe and the toe on the left with the spur; Golok di Battang, below the natural spur. It is

necessary to observe that the Malays generally use one spur; though two spurs are sometimes given to match a weaker against a stronger bird.

1. The winner takes the dead bird.

2. If a drawn battle (Sri) each takes his own.

3. No person but the holder shall interfere with the cocks after they have been once set to, even if one of them run away, except by the permission of the Juara, or setter to. Should any person do so, and the cock eventually win the battle, the owners shall be entitled to half the stakes only.

4. Should one of the cocks run away, and the wounded one pursue it, both birds shall be caught and held by their Juaras. Should the runaway cock refuse to peck at its adversary three times, the wings shall be twined over the back, and it shall be put on the ground for its adversary to peck at: should he too refuse, after it has been three times presented, it is a Sri, or drawn battle. The cock that pecks wins.

5. The stakes on both sides must be forthcoming and deposited on the spot.

6. A cock shall not be taken up unless the spur be broken, even by the Juaras.

When a cock has won, his disposition changes. A cock is called Cheyma, when he chooses round

grains of paddy, or fights with his shadow, or spurs or pecks at people.

The Malays believe in the influence of certain periods in the day over the breeds of cocks. They will not bet upon a bird with black plumage that is matched against one with yellow and white, at the period Kutika Miswara; nor against a black one set to with a white one, at the period Kutika Kala. Kutika Sri is favourable in this case for the white feathered bird. Kutika Brahma is propitious to a red cock, matched against a light grey; and Kutika Vishnu for a green cock.

I once witnessed a grand contest between two Malayan states at the breaking up of the Ramazan fast. Most of the cockfighters presented themselves at the Golongan or cockpit, with a game-cock under each arm. The birds were not trimmed as in England, but fought in full feather. The spurs used on this occasion were about two and-a-half inches long, in shape like the blade of a scythe, and were sharpened on the spot by means of a fine whetstone; large gashes were inflicted by these murderous instruments, and it rarely happened that both cocks survived the battle. Cocks of the same colour are seldom matched. The weight is adjusted by the setters to passing them to and from each others hands, as they sit

facing each other in the Golongan. Should there be any difference, it is brought down to an equality by the spur being fixed so many scales higher on the leg of the heavier cock, or according to rules adverted to, as deemed fair by both parties. One spur only is used, and is generally fastened near the natural spur on the inside of the left leg. In adjusting these preliminaries, the professional skill of the setters-to is called into action, and much time is taken up in grave deliberation, which often terminates in wrangling. The birds, after various methods of irritating them have been practised, are then set to. During the continuance of the battle, the excitement and interest taken by the Malays in the barbarous exhibition is vividly depicted in their animated looks and gestures; every thing they possess in the world being often staked on the issue.

The breed of cocks on the Peninsula more resembles the game fowl of England than the large lanky breed known in Europe under the term "Malay." Great attention is paid by natives to the breed and feeding of game-cocks.

Gambling of various descriptions, both with dice and with cards, is much in vogue. These, as well as the poe-table, have been introduced by the Chinese, who are even greater adepts than the Malays in all that relates to this pernicious vice.

Saparaga is a game resembling foot-ball, played by ten or twenty youths and men, who stand in a circle, keeping up a hollow ratan ball in the air, which is passed to and fro by the action of the knees and feet; the object being to prevent the ball from touching the ground; it is frequently, however, taken at the rebound. The awkwardness of novices occasions great merriment.

The Sangheta is a game implicating broken heads; but, properly speaking, is a "vi et armis" mode of arbitration in matters of dispute between two Sukus or tribes. A certain number of men from each tribe turn out and pelt each other with sticks and logs of wood, until one of the parties gives in. The victors in this petty tourney are presumed to have the right on their side.

The Malays are remarkably attached to singing reciprocal Pantuns, stanzas comprising four alternate rhyming lines, of which notice has been taken elsewhere. Poetical contests in the Bucolic style are often carried on to a great length by means of Pantuns. To music, Malays are passionately devoted, particularly to that of the violin. They evince a good ear, and great readiness in committing to memory even European airs. A voyage or journey of any length is seldom undertaken by the better classes without a minstrel.

Ṭakki Ṭakki are riddles and enigmas, to the propounding and solving of which the females and educated classes of the people are much inclined.

The games played by children are Tujoh Lobang, Punting, Chimpli, Kechil Krat, Kuboh, &c.

Running Amok rarely occurs on the Peninsula. Assassinations now and then happen. Malays have a high sense of personal honour; and as in the interior the necessary weapons for avenging an insult are always carried about their persons, the outward deportment of natives to each other is remarkably punctilious and courteous. Europeans, particularly sailors, not aware of this sensitiveness, were formerly in the habit of trespassing upon it by practical jokes, but soon found that inexperienced persons playing with edged tools are liable to have their fingers cut. It is this very natural combination of cause and effect from which one party seems hardly more culpable than the other, that has, in great measure, led to the appellation "treacherous" with which the Malay is constantly branded by us. To wipe out a stain on his honour by shedding the blood of an offender, even if assassination be the means employed, is accounted as little disgraceful by him as the practice of duelling by others in civilized

Europe. Should the offender's rank be much superior, the injured party in despair has recourse to opium, and the desperate Amok, slaying indiscriminately all he can lay hands on. The Japanese and Chinese, on the same principle, rip open their own bellies. I have seen letters in which, alluding to the desire of avenging an insult, Malays make use of the following expressions:— "I ardently long for his blood to clean my face, blackened with charcoal," or "to wash out the pollution of the hog's flesh with which he has smeared me."

The courteous demeanour of the Malay is entirely divested of the fulsome adulation that characterizes the supple native of India. After the performance of the introductory forms, they are remarkably independent in bearing and conversation. They appear grave and apathetic, because it is not considered etiquette to express surprise or curiosity at anything however new or strange. They reflect before speaking, and deliver themselves slowly, but without appearing in the slightest degree at a loss for ideas, or words wherewith to clothe them. They have much family pride, and bear bodily pain with great firmness. Death, when believed to be inevitable, is met with stoical indifference.

Malays of the interior reckon distances by the

day's walk, (generally from eighteen to twenty-five miles;) the sun's height or depression in the heavens; and by the number of times it is necessary to eat betel between two places, &c. There are many terms employed to denote fixed times in the days. For instance, the crowing of the cock which takes place three times, viz. at day-break, one o'clock in the afternoon, and at midnight. Sunrise, Matahari terbit; after eight o'clock A. M., Tengah Naik, literally the sun having completed half his ascent. Mid-day, Tengah hari, or Matahari terpijak. The interval after two P. M. is expressed by Tengah turun, or the sun having completed half his descent; about four P. M., Petang Petang. Sunset, Matahari masuk rimba, literally, the sun having entered the forest. The Malay term for the sun "Matahari" literally means "the eye of day." The Lepas Baja, or time when the buffaloes are released from the plough, is about nine A. M. This animal is not able to work when the sun gets high. Tetabowe berbunyit, or Tetabowe cry, denotes about six o'clock in the evening. The Tetabowe is a bird, native of Malay forests, which is silent until after sunset, when it utters a note resembling in sound the word Tetabowe; hence the name. On hearing this sound during the period of the Ramazan fast, the Malays in the interior commence

their evening meal. Like the Mohammedans of India, they compute the beginning of a day from sunset.

The Malays are extremely fond of fishing, and are expert divers. Even women and children may be seen in numbers during the rains, angling in the swampy rice grounds and in little rivulets that run through the marshes. Their lines are made of the twisted fibres of the bark of trees, and their hooks, barbed like those used in Europe, are generally of brass. The fish mostly caught in this way are the Kurow, the Duri, the Serkob and the Haruan. Fish are often taken in shallows and marshes by means of a conical basket open at the top and bottom. The broad end is placed suddenly on the mud where they are supposed to lie; the hand introduced at the narrow upper part of the cone and the ensnared fish taken out. Malays are well acquainted with the use of the fixed net, the casting net, and the drag net or Pukat, which is drawn along by the fishermen in canoes called Sampans, (hence the Sampan Pukats of commerce.) Weirs termed Jurumals composed of bamboos and ratans are erected on sand and mud banks along the sea-coast and near the mouths of rivers. The mouths of the weirs open towards the current gradually concentrating to a small netted enclosure at the farther end, and to

which the fish are insensibly led by the course of the stream. The net is raised as often as a good draught is supposed to be collected. Temporary huts or seats are often erected over the netted enclosure for the accommodation of the fishermen who keep watch. The Malays sometimes resort to unfair means of securing the finny tribe, by inserting at low water the roots of the Tuba (Menispermum coculus, L.) into the holes and fissures of the coral reefs. This root has strong narcotic and stupifying powers, and in ten minutes numbers of the victims may be seen expelled from their favourite haunts lying apparently dead on the surface of the water.

I have frequently accompanied the Malays at night during their spearing excursions against several varieties of the sword fish, viz. the Toda, the Julong Julong, and the Sumbir. This amusement is pursued during the dark of the moon by the light of torches. A good eye, a steady hand, are necessary, and a perfect knowledge of the places where the fish are to be found. Each canoe carries a steersman; a Malay with a long pole to propel the vessel; and a spearsman, who, armed with a javelin having a head composed of sharpened Nibong spikes, and a light bamboo shaft about seven cubits long, and holding in his left hand a large

blazing dammer torch, takes his station at the stern of the canoe. They thus glide slowly and noiselessly over the still surface of the clear water till the rays of the flambeau either attract the prey to the surface, or discover it lying seemingly asleep at a little depth below. The sudden plash of the swiftly descending spear is heard, and the fish either transfixed by the spikes or caught in the interstices is the next moment seen glittering in the air as the weapon is withdrawn. Fish of the skate kind and the porpoise are often harpooned.

The Malays are admirable snarers of birds and wild animals. The snares for birds are generally strings of fine nooses, bird-lime, and decoys. Deer are both hunted with dogs, speared, and driven into toils. The tiger, elephant, rhinoceros and other large animals are often caught by nooses and pit-falls. The tiger is sometimes destroyed by placing part of a buffalo near his haunt and poisoning the spring to which he retires for the purpose of slaking his thirst; by shooting him as he devours the bait, or by spring guns. In Muar, I am told, the elephant is killed for the sake of the ivory by inserting large quantities of arsenic into the green canes and other plants on which he delights to browse.

The Malays, in their peregrinations after game through unknown parts of the forest, contrive a

clue to find the way back to the villages by notching the trees as they pass with their parangs.

The Malays, even the best educated, are inordinately superstitious. The following are the names of some of the spirits that are supposed to exert a baneful influence over them in this sublunary world. First, the Plissit and the Pontianak. The latter is supposed to be the ghost of a woman dying in child-bed, and is commonly seen in the form of a huge bird uttering a discordant cry. It haunts forests and burial grounds; appears to men at mid-night, and is said to emasculate them. It afflicts children and pregnant women, causing abortions. The Polong is a small sprite which can be domesticated. It is the bottle imp of the Malays, and is a useful emissary to effect revengeful purposes. It must be fed with the blood of its possessor. The Menjungal takes the form of a dwarf. The Pemburoh, or Spectre Huntsman, roams the forest like the wild huntsman of the Hartz, with demon dogs. The Penangalan takes up its abode in the forms of females, and afflicts them with an unnatural craving for human blood. They become witches, and quitting their mortal bodies, except the head and intestines, fly away by night in order to gratify their vampire thirst. The Hantu Ribut is the storm fiend that howls in the blast and revels in

the whirlwind. The Racsasa, Mambang, Dewa, and Gargazi are the giants, demons and spirits of romance. The Racsasa and Dewa are evidently borrowed from the Sanscrit Rakas and Dewa. The Sheitan, Jin and Peri of the Malays are borrowed from the Arabs and Persians.

The Malays of the Peninsula, as well as their brethren of Sumatra, have an imperfect notion of metempsychosis, probably a relic of the Buddhism that anciently prevailed. For example, they have a superstitious aversion to slaying tigers, which are considered in many instances to be receptacles for the souls of departed human beings, nor can they be prevailed upon to make any attempt to do so until the tiger has committed the first aggression, by carrying off a man or some of their cattle. They will point out men that have the faculty of transforming themselves at pleasure into tigers, or are doomed nightly to become tigers, returning to their natural forms by day; this process is termed "Jadi Jadian." The belief in Jadi Jadian is still strong, although powerfully contended against by their Mohammedan priests. These men-tigers, I must add, were always absent when I expressed a wish to witness the performance of the metamorphosis.

Like some castes of Hindoos with regard to the snake, the Malays are unwilling to call a tiger by

his name. One night, passing through a forest on the Peninsula, I was startled by the momentary appearance of two eyes glaring along the road before me, succeeded by a sudden crash in the bushes. I asked the Malay guide, who was about three paces from my horse's head, what it was; but for some time could extract no reply beyond an enumeration of his nearest relatives. At length he came close to me, and with a tremulous voice whispered, "Rimou, Tuan," "A tiger! Sir."

They also believe in the invulnerability of certain individuals who are styled Betuah or Kubbal, some from possessing an imaginary chain, supposed to exist in certain wild boars, termed Rantei Babi. They rely firmly on the efficacy of charms, spells, lucky and unlucky moments, magic, and judicial astrology; on these subjects I possess a few MS. treatises. The Kabesáran or Regalia of every petty state is supposed to be endowed with supernatural powers: for instance, that of the ex-Panghúlu of Naning. The articles of Malay regalia usually consist of a Silasila, or book of genealogical descent, a code of laws, a vest or baju, and a few weapons, generally a kris, kleywang or spear.

They entertain a high opinion of the supernatural powers of the aboriginal tribes, and of

their skill in medicine, and knowledge of herbs, plants, &c.

Whenever a Malay has occasion to build a new house, he leaves the old one standing; to pull it down is considered unlucky, as it also is to repair any house that has been seriously damaged. After the disturbances in Naning, most of the Malays chose rather to build fresh houses than to repair such as had been partially burnt down.

They use the sharp black splinters of the Ijo for writing, and write in a stiff Arabic character on paper, and when they cannot procure this, on the leaves of certain trees. Their seals are generally of silver; the inscriptions in the Arabic character, except the date, a usage imitated from the Hindoo practice of reversing the Indian order of writing from left to right.

The more ancient and rude implements of warfare, viz. the sumpitan, or tube for blowing poisoned arrows, clubs, defensive armour, baju ranti (chain jacket), and shields, bows, and arrows, since the introduction of gunpowder and fire arms, have fallen necessarily into comparative disuse; and are confined, with the exception of one or two instances, to the rude tribes of the interior. The sumpitan is a very straight hollow bamboo tube, sometimes ten or twelve feet in

1

Seal of the present Sultan of Johore or Singepoor

2

Present Eang de per Tuan Muda of Rumbowe

3

Present Raja dhi Raja of Sungie Ojong

4

Present Eang de per Tuan Besar of Rumbowe

Day & Haghe Lith.rs to the Queen

length, curiously carved, and frequently mounted with tin. The Bugis sumpitans are often of a red wood, resembling cherry. The arrows are both barbed and plain, and are made of thin pointed slips of bamboo, or of the black spikes of the ranjow or anou tree; they are about six or eight inches long, mounted at the bottom with a small conical piece of light gabus wood, resembling pith, shaped to fit the bore of the sumpitan, through which they are propelled by the breath to a distance of thirty or forty yards, with great certainty; the points are frequently anointed to the extent of half an inch, with the dark brown poison of the Ipoh, the deadly effects of which on small animals I have myself witnessed.

The limbing is a sort of lance; the tombak bandrang, a spear of state; four or seven of which are generally carried before the chiefs, in the interior of the Peninsula. The handle is covered with a substance flowing from it like a horse-tail, dyed crimson, sometimes crimson and white: this is generally of hair. They have slings for stones, called "umban tali," made from the fibrous bark of trees, and sometimes of human hair: also a sort of cutlass, variously shaped, called "kleywang," which is of Bugis origin. The Malays of Malacca prefer all weapons of Bugis manufacture to their own, being better tempered, and

by some (though ignorantly) supposed to be poisoned.

The knives in use, are the pisau raut, pisau sadap, and pisau ranchong.

Sir Stamford Raffles, in his history of Java, attributes the introduction of the kris to Panji, a Javanese prince and hero, who flourished A.J. 846, (nearly equivalent to A.D. 921), and informs us, "that under the second Prince of Majapahit, called Brokomara, or Browyaya, the Second, the manufacture of arms of various descriptions was brought to the highest perfection (A.J. 1247); and the first damasked krises were then made by the pandi (smiths) from Pajajeran, who became so distinguished, that they were appointed to the charge of districts, with a thousand chacha each."

The Javanese traditions, not content, however, with so modern and uninteresting an origin for their favourite weapon, tell us, that a Hindoo prince of Java, named Sakutram, came into the world with a kris of the kind, termed pasopati, by his side; but, according to Mr. Crawfurd, the more learned Javanese ascribe the invention of this weapon to Inakarto Pati, king of Janggolo, in the beginning of the fourteenth century, A.D. affirming, that the sculptures of the more ancient temples of Java strictly adhere to a foreign cos-

tume, and exhibit no traces of the kris, whilst the temples on the mountains of Lawa, show several examples of it as far back as the beginning of the fifteenth century, A.D.

In the ancient kingdom of Menangkabowe, upon the island of Sumatra, the inhabitants have, according to Marsden, from the earliest times manufactured arms for their own use, and to supply the northern inhabitants of the island, who are the most warlike; which trade they continue to this day; smelting, forging, and preparing by a process of their own, the iron and steel for this purpose, although much of both is, at the same time, purchased from Europeans.

The inhabitants of Celebes and Bali carry their traditions of the introduction of the kris to a very remote date. The arms manufactured by the Bugis are in great repute among the Malays; also those made at Menangkabowe,* particularly the matchlocks and swords; and those of Rumbowe in the Peninsula. Rumbowe is celebrated for a particular sort of kris, called "Guloh Rumbowe."

The Malays of Malacca ascribe the introduction of the kris to the celebrated Hong Tuah, who flourished in the reign of Mansur Shah, Sultan of

* "At Menancabo excellent poniards made, called creeses; best weapons of all the Orient." (Argensola, 1609.)

Malacca, (1374, A.D.) This opinion, however, seems to be incorrect, as we find in the Sejara Malayu, that Mahomed Shah I., Sultan of Malacca, issued an edict to forbid the inlaying of krises with gold, and wearing golden ornaments about the feet and hands, &c.; and that San Guna, who lived in the reign of Sultan Mahomed Shah II., was the first who manufactured at Malacca krises of three spans and a half in length, and on that account, and in consequence of his handsome person, was much favoured by his sovereign. Mr. Crawfurd is of opinion, that the sword is of more modern date among the Malays than the kris, and that the use of the kris had in all likelihood its rise in a more vulgar, but more effectual cause, the scarcity and dearness of iron in a country where, unless imported, it must have been scarcer and dearer than gold itself. It is not to be supposed, he goes on to state, without a cause so adequate, that the Indian islanders, any more than semi-barbarians, acquainted with the use of iron, would have neglected the useful and formidable sword, for the trifling ineffectual dagger. That the Indian islanders have continued the use of their favourite weapon, after the cause has in a great measure ceased to operate, needs not explanation to those who are aware of the obstinate adherence of barbarians to ancient habit and cus-

tom, particularly in matters where national pride and vanity are engaged."

Mention of the sword, however, is made in earliest accounts of the origin of the Malayan nation, long previous to any notice of the kris. In the Sejara Malayu, for instance, when Bichitram Shah, eldest son of Rajah Suran, quits the residence of his father, the city of Bijnagor, in the land of Kling, and arrives in the country of Palembang, at the mountain Segantang Maha Miru, he is made to declare, "We are neither of the race of Jins nor of Peris, but we are men; as to our origin, we are the descendants of Rajah Secunder Zualkarnein, and the offspring of Rajah Suran, the King of the East and West; our genealogy ascends to Rajah Suleiman; my name is Bichitram Shah, who am Rajah; the name of this person is Nila Pahlawan, and the name of the other, Carna Pandita. This is the sword Chora sa medang Kian,* and that is the lance Limbuar; this is the signet Cayu Gampit, which is employed in the correspondence of Rajahs."

The sword also is frequently found sculptured on ancient temples and stones in Java, long prior

* The Chora sa medang Kian is the celebrated sword with which Peramas Cumunbang killed the enormous serpent Sicatimuna, which ravaged the country of Menangkabowe about the beginning of the 12th century.

to the kris of the fifteenth century. Both the ancient and modern symbols of royalty used at the coronations of their rajahs and princes, are swords (rarely krises) of state, called Pedang Kerajaan, often ornamented with jewels, and richly inlaid with gold. The Malays themselves say that, among weapons the sword has highest claims to antiquity, and the spear next. Among the regalia of the state of Kloukong, one of the seven into which the island of Bali is divided, there is, however, a kris, said to have originally belonged to the kingdom of Majapahit; the natives of the island use the spear, kris, sword, and fire-arms, all of which they manufacture, with the exception of the locks of the latter, which are procured chiefly from Java.

The bisi pamur, or damask iron, of which the blades are partly composed, is brought from Celebes and Java. This is mixed with the iron of old hoops, nails, or a sort of iron brought from Billiton, which is accounted of an excellent quality for this purpose, in the proportion of one-fourth of the bisi pamur to three fourths of the other iron. These are blended together, and beaten into a flat bar, which is split into two portions, and two strips of steel inserted between them, so as to form the edges and point of the kris, and then all are again beaten together.

The kinds of damask preferred at Malacca are those termed Pamur Pusat Belanak (the damask like the navel of the fish Belanak), in shape of a scroll; that termed Pamur Biji Timun (the damask like the cucumber-seed); and the Pamar Alir besar (the damask like the capital letter Alif.) The Chinese smiths at Malacca make the blades, the handles, and sheaths. The latter consist of three distinct parts, the sampiran, or ornamented part of the handle; the sarong, or body of the sheath; and the buntul, or ferrule at the end: these are fabricated by Malay artificers. The sampiran and buntul are generally of more precious woods than the body of the sheath. Ebony, ivory, kamuning, and Amboyna wood, tooth of the pou fish or belanak, and the duyong and buffalo horn are the substances generally selected for the handle and sampiran. The Malays at Malacca prefer kamuning wood, from superstitious motives. The pendoka is an ornament of the handle, made of brass, gold, or swasa, an alloy of the above metal. The art of inlaying kris blades with gold, &c. is now not known at Malacca. In the interior, at Palembang, Siac, Pontianak, and Tringanu, are able artists in this line. The Chinese blacksmiths at Malacca manufacture immense numbers of Malayan implements of agriculture, biliongs, choncoles, pangalis, and parangs,

not only for the Peninsula, but also for the opposite coast of Sumatra.

I annex an account of the several varieties of the kris, and of the process of damasking, translated from a Malay MS.

TRANSLATION OF MALAYAN MS. ON KRISES, AND PROCESS OF DAMASKING.

FASL I.

On the Pamur, or Damasking of Krises.

If the damasking of a kris only reach within a finger's breadth of the point, and if it reach the edge, it is inauspicious for combat. Should the damask not be even with the point, a stab made with such a kris would err; but if even, then the kris will never deviate, although its possessor lose strength to thrust; still, by the grace of God, it will hit the mark should he cast it at his adversary. If it be damasked on both sides, it is good; but not so should the damask be separated at intervals.

If the damask on the point be that of Alif besar, (a damask running in the shape of the Arabian letter Alif), the kris is good for combat; but it is not lucky to wear such a weapon while trading, nor one in which the damask runs from

the pangkal (the stem which runs into the handle,) to the tali.

If it possess the Alif damask near the handle, the middle, and point, it is very auspicious for commercial transactions; men cannot resist the force of the possessor's arguments; should it be worn whilst planting, the crop will be fruitful. The possessor will be irresistible in fight, nor can any person thwart his wishes.

If the kris (called Tuah) have the pamur kutilang, or the bird's-eye damask, at its point and stem, it becomes entitled to the appellation "Manikou de Ujong Gala," (the ruby at the end of the pole.). The possessor of such a kris is most lucky. If the damask be that of battu ampar, and reach to the "ganja," (the lower part of the blade immediately above the ikat tali), it ensures the safety of the wearer.

FASL II.

On the Blade of the Kris.

If the blade of the kris be split, in the direction of the tali tali (the silk and ratan appendage by which the kris is fastened in the girdle,) you cannot return an adversary's thrust with it. If the betala be cracked to the ikat tali, (or bottom welt,) it is not auspicious. Should the point of

the kris be split, it is a sign that it requires blood; if this want be not gratified, the possessor becomes sick.

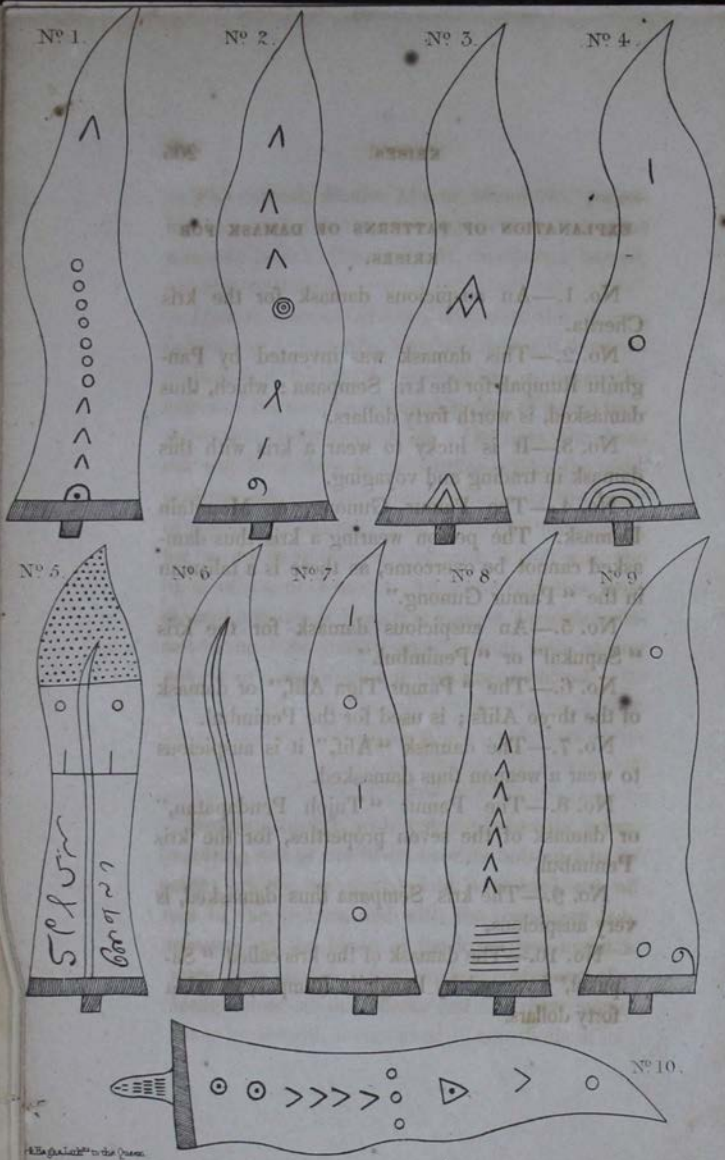
FASL III.

On the Badik, or Sendrik.

If the blade of the "badik" be damasked all over to its edge, it is lucky to wear while trading, or dividing property. If the back bear the damask Alif, it is also good for trading with, or for combat, by God's assistance. If the blade have the pamur gunong, or mountain damask, it softens the hearts of men, and is good for trading and warlike excursions. If the lines of damask be of equal breadth from the pangkul to the tali, and straight, it is auspicious.

Should the belly of the blade be veined, it is lucky to trade, and good for making a stab with, as the possessor's antagonist will not be able to return the thrust. If the damask be that called pamur kait (or the damask like a hook), it is auspicious.

Should the back of the blade be damasked and streaked, it is good; and also, if it has the "pamur belangur" in one or two places only, and on its back. If the damask run waving from the top to the bottom of the back, it is very auspicious.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Nº 2.
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Nº 10.

EXPLANATION OF PATTERNS OF DAMASK FOR KRISES.

No. 1.—An auspicious damask for the kris Cherita.

No. 2.—This damask was invented by Panghúlu Rumpak for the kris Sempana: which, thus damasked, is worth forty dollars.

No. 3.—It is lucky to wear a kris with this damask in trading and voyaging.

No. 4.—The Pamur Gunong, or Mountain Damask. The person wearing a kris thus damasked cannot be overcome, as there is a talisman in the "Pamur Gunong."

No. 5.—An auspicious damask for the kris "Sapukal" or "Penimbul."

No. 6.—The "Pamur Tiga Alif," or damask of the three Alifs; is used for the Penimbul.

No. 7.—The damask "Alif," it is auspicious to wear a weapon thus damasked.

No. 8.—The Pamur "Tujoh Pendapatan," or damask of the seven properties, for the kris Penimbul.

No. 9.—The kris Sempana thus damasked, is very auspicious.

No. 10.—The damask of the kris called "Sapukal," invented by Panghúlu Rumpak, its value forty dollars.

The damask Pamur Mayur Mengurie, (opening blossom), the Pamur Pattye, (Pattye signifies a sort of bean), Pamur Secat, or damask barred, are also esteemed.

How to damask krises.—Place on the blade a mixture of boiled rice, sulphur, and salt beat together, first taking the precaution to cover the edges of the weapon with a thin coat of virgin wax. After this has remained on seven days, the damask will have risen to the surface; take the composition off, and immerse the blade in the water of a young cocoa-nut, or the juice of a pine-apple, for seven days longer, and wash it well with the juice of a sour lemon. After the rust has been cleared away, rub it with warangan (arsenic) dissolved in lime juice; wash it well with spring water; dry, and anoint it with cocoa-nut oil.

FASL IV.

Measurement of Krises.

Measure the kris with a string below its aring, (a jutting out of the blade near its bottom,) to its point; cut the string and fold it trebly; cut off one of the trebles, and with the remaining two, measure up the blade of the kris, then make a mark how far the string reaches. Measure the blade across at this mark, and find how many times its breadth is contained in two thirds of its

length; cut the string into as many pieces. These form the "sloca" or measure of which the kris consists. If none of the string remain over, the blade is perfect, if a minute portion remain, it is less perfect, but if half the breadth remain, or more, it is "chelaka," unlucky.

The Krises most preferred are those of the kinds termed Simpana, Cherita, and Sapokal. The Kris Panjang is worn generally by the Malayan aristocracy, and bridegrooms. I have seen some beautiful specimens of this weapon in Rumbowe, worn by the chiefs of that state. The blades resembled that of a long keen poniard, of Damascus steel; the handles of ebony, covered with flowered gold, and sheaths richly ornamented with the same metal: they are used in the execution of criminals. Malays do not prize their krises entirely by the quantity of gold with which they may be inlaid, but more for their accurate proportions, agreeably to the measurement which is laid down in their treatises on this subject; the damask on the blade; the antiquity and a certain lucky quality that they may possess, either from accurate proportions, the damask, the having shed human blood, or from supernatural endowment like the famous sword, "Excalibur." This property is termed "betuah," which signifies literally,

exempt from accident, invulnerable. The reverse is termed "chelaka," ill-omened. They believe the "betuah," in some cases imparts invulnerability to the possessor of such a kris, which is handed down as an heir loom from father to son, and honoured as something divine. The kris is, as with the Javanese, an indispensable article in dress on particular occasions, and there are numerous regulations regarding the wearing of it. The Undang Undang Malacca contains strict injunctions, which are observed to this day, against a person of inferior birth wearing a kris ornamented with gold.

Gunpowder, according to the Malay tradition (borrowed from the Arabs,) is the invention of Lokman Hakim, but was probably introduced from Europe or China: matchlocks and guns still bear Portuguese and Dutch names. Gunpowder is manufactured now by the Natives of Sumatra, Java, and on the Malay Peninsula; but when it can be had, that of European manufacture is always preferred, and generally used for priming. The other is made up into cartridges, with hollow bits of cane as a substitute for paper, and carried in front in a rude sort of cartouche box. The fine powder for priming is kept separately in a flask of wood. During the late Naning disturbances, the ex-Panghúlu had a small manu-

factory at Chirana Putih, a village about a mile from his residence, Tabu; the gunpowder produced was coarse, badly mixed, and ignited with difficulty. Bullets are generally of tin, in which I have observed broken bits of China-ware; they are light, and consequently have less range than our leaden ones.

They manufacture ordnance at Tringanu on the Peninsula; Gressik in Java; at Menangkabowe in Sumatra, and formerly there was a foundry at Achin. The following five descriptions of guns are most in use, viz. the Mariam, capable of carrying a six lb. shot; the iron Rantaka; the Jala Rambang, with a muzzle about as large as that of the blunderbuss; the Ekor Lotong, a small gun, to which is attached a long curved appendage, resembling the tail of the monkey Lotong, set on at the button of the breech; and the Lelah, whose ordinary range is about 400 yards; some will carry 1000 yards, in an elevation. Lelahs are often loaded with leaden or tin slugs, called "dadu dadu," and placed on swivels in outposts, at an angle of their stockades, so as to command two faces; the Lelah is generally made of brass, with a caliber varying from one to three inches.

Their matchlocks, of which the Satengar, or Istengara Menangkabowe, is most esteemed, are

long heavy unwieldy pieces: the barrels are formed by twisting a flat bar, of tough beaten iron, round a rod of the same, and beating it into a consistent hollow cylinder. The stocks of these pieces are not adapted for the shoulder, nor for taking an accurate and speedy aim, and a rest is absolutely necessary, from the great weight and length of the barrel. The Malays, in fact, scarcely ever fire without resting the muzzle, lowering, instead of raising it to their object, nor do they apply the butt to the shoulder. The locks for holding the Tunam, or match of coir rope, are generally of brass or copper, finely worked and ornamented. The European pieces, with locks, are most preferred, and now commonly used instead of the matchlocks. Muskets, blunderbusses (Pemuras), and rifles are not uncommonly found in their hands. The barrels of the blunderbusses are frequently made by themselves, with muzzles in various fantastic forms, such as the mouth of a tiger or snake, and mounted with European locks. When going to war, a Malay considers himself completely armed with a kris, a golok, a badik (sort of knife), a chenankas, or pedang (sword), a musket and cartridges, or the tombak (spear), and a quiver of ranjows, or caltrops, at his back.

The Jakuns, an aboriginal race, inhabiting the

mountains and forests in the interior of the Peninsula, still retain, with their savage habits, the sumpitan, poisoned arrows, and spear, which they are seldom or never without. I had the greatest difficulty to prevail on one of this wild race to part with his arms, and a small quantity of the ipoh poison. The arms of the Orang Laut (men of the sea), dwelling on the coasts and among islands, are the limbing, or lance; the tampuling, a large hook; the kujore, a sort of spear with a very broad head, used in fishing; and the serampong, a sort of prong. The Udai, or Semangs, I cannot hear have any other weapons than the sumpitan. This is the most savage of the aboriginal tribes that roam the mountains and forests in the centre of the Malay Peninsula, and upon the borders of the Malacca territory.

According to Sir S. Raffles, we find that "the Javanese, in their war costume, wear three krises in their waist-belts, one on each side, and the other behind; one, which is the wearer's peculiar property, the other, which he has had from his ancestors, and the third, which he may have received on his marriage from his wife's father. This last is often placed on the left side for immediate use."

The Javanese kris, he observes, differs from the Malayan in being much plainer, as well

in the blade as in the handle and sheath, in which it also differs from the kris of Madura and Bali; the varieties of the blade are said to exceed a hundred. Crawfurd says, that there are fifty-four distinct names for as many varieties of the Javanese kris, specifying that twenty-one are with straight, and thirty-three with waving or serpentine blades; they have five varieties of the sword, four of clubs, and still use the sling and the round shield. The wedung, a sort of sword of state, is peculiar to them; as is the kris panjang to the Malays of the Peninsula and Sumatra.

The Malays of Sumatra generally wear the same weapons as those of the Peninsula, with the addition of the rudus and pemandap, sorts of swords, and the suvar, a sort of small dagger, used for assassination.

The Battas of Sumatra, wear the kalassan, a sort of sword lightly curved, and the jono; also knives called tombak lada, and terjing, (a long curved knife,) which (it is affirmed by Anderson) they use to cut up human flesh with. They carry the kris, guns, and matchlocks, with cartouches full of cartridges, and quivers of ranjows at their backs. The latter they use in the same manner as the Malays of the Peninsula, in their Parthian mode of warfare, planting them thickly on the ground over which they retreat, and in front of

their stockades: they have the repute of being good marksmen. According to Marsden "their proper standard in war is a horse's head, from whence flows a long mane or tail, besides which they have standards of red or white cloth; for drums they use gongs, and in action set up a kind of war-whoop." The Bugis tribes inhabiting Celebes, are celebrated for the temper they give to steel, and for their arms in general; in addition to those of the Malays on the Peninsula, they use defensively the baju ranti (chain jacket), and both a long and round sort of shield. They swear by their krises, for which they have a great veneration, and on going into battle, drink the water in which they have been dipped, uttering imprecations on the foe.

The inhabitants of Pulo Nias, an island off the western coast of Sumatra, wear for armour a baju made of thick leather, and a cap to match, covered with the ijo, a vegetable substance resembling black horse hair; they carry also a long wooden shield; their weapons of offence are a spear and short sword. The Lampongs, who inhabit the eastern and southern extremity of Sumatra, go into combat with a long lance borne by three warriors; the foremost of these lance-bearers, protects himself with a large shield.

The Dayaks and Illanon people use the sum-

pitan, and generally the same species of arms as the Bugis. The Malay pirate prahus, are stockaded and armed with heavy guns; generally the mariam and lelah, to which last the Malays are very partial; matchlocks, long spears, pointed nibong stakes, burned at the end, and others cut short for throwing when at close quarters, and large stones. The signal for attack is the sound of a sort of gong, called Tawa tawa.

CHAPTER XIV.

LAWS, LANGUAGE, AND LITERATURE, OF THE MALAYS.—Menangkabowe Empire—Colonies—Laws—Malay Codes—Brief Analysis of Malacca and Menangkabowe Codes—Codes of Quedah and Johore—Institutes of Achin—Codes of Palembang, Siac, and Moco Moco—Laws of the Battas, Javanese, Balinese, Bugis, &c., and of the Magindanao Sulu and Malacca Isles—Code of Malacca—Ethical Works—Works on Religion—Epistolary Correspondence—Poetical Compositions—Anatomy and Medicine—Physiognomy—Astronomy—Navigation—Ideas of the Creation—Arithmetic.

ACCORDING to the Malayan tradition the world was from its earliest period divided into three great empires, among which Mohammedan writers give the precedence to that of Rum; the empire of Chin or China holds the second place, and that of Pulo Mas, the Golden island or empire of Menangkabowe, situated in the heart of Sumatra, the third. From the last the Malays derive their origin; laws, civil and criminal; mode of government as adapted for sovereigns, and their ministers: also rules for the division of the land by boundary marks, and for the distribution of the people into Sukus or tribes. This empire is absurdly represented by the same class of writers,

to have been founded by a descendant of Alexander the Great. It flourished for a considerable length of time in great splendour; and the religious veneration in which it is held at the present day by Malays, as well as its ancient monuments, certainly indicate a high comparative state of former civilization. During the eleventh and twelfth centuries of the Christian era, and probably at a much earlier period, the overflowing population of Menangkabowe found their way not only to various places on the east and west coasts of Sumatra, but also to the island of Singapore, and to the extremity of the Malayan Peninsula, "Ujong Tannah." A party of these emigrants expelled from Ujong Tannah by the invaders from Majapahit, (A. H. 650,) proceeded towards Malacca, where they ultimately settled and founded the city, (A. H. 673,) afterwards famed as the metropolis of the Spicy East, but now sunk into insignificance.

Prior to the founding of Malacca, the colonists from Menangkabowe, who, like the Greeks, early distinguished themselves as a maritime people, had gradually overspread the coast on both sides of the Peninsula, until they found themselves checked in their progress northward by the ancient and powerful kingdom of Him of the White Elephant.

Stimulated, however, by mercantile speculations, they turned the prows of their vessels

eastward and effected settlements on the most fertile of the beautiful and verdant islands, which begem the bosom of the Malay Archipelago. The fragrant Moluccas and islands of the Sulu Archipelago, did not escape their notice; repassing the equator we may trace them through the sea of Banda; southwards and eastwards, along the western coast of New Guinea by the Isles of Arroo and Timor, to the confines of Austral Asia.

In course of time, these widely separated colonies intermarrying with the several nations, amongst whom they lived, insensibly adopted their manners and customs, and found themselves under the necessity of varying many of their own original laws brought from Menangkabowe, according to the exigencies of their respective situations. The progress of civilization, and introduction of Mohammedanism, caused other and more important changes in the observances and usages of the Malays. Of their codes, before I proceed to analyze briefly the most noted, it may be as well to premise that many of them are merely oral traditions, and that such as are written are blended and interpolated with the laws of the Shera and Aiats of the koran.

The Malacca compilation is divided into two parts,—the land and the maritime code; the latter has been already translated by Sir Stamford Raffles. The former contains 81 fasls or chapters,

treating principally on criminal law, laying down penalties for their infringement; also it contains remarks on the etiquette to be observed at courts, and rules for the guidance of the chiefs and officers of state.

The greater part of this celebrated code was framed during the reign of Sultan Iscander Shah, who founded the city of Malacca A. H. 673. His laws were subsequently collected and re-arranged by Sultan Mahmud Shah A. H. 675, when probably the Mohammedan regulations were introduced. The compilation extends in an integral form to Fasl xxxiii. only, the rest appears to have been added at the command of Sultan Suliman Abdal Jalil Rahmet Shah, by his minister Bandahara Tan Hassan: this last part contains some ancient prescriptions that had possibly escaped the notice of former compilers, some laws already laid down slightly modified, and a few enacted by Rahmet Shah himself.

Confused as many of these laws are with those of the Koran, both they and the others which are observed in the isles of the Archipelago, bear strong marks of a common origin. Some resemble those of the Manava Dherma Sastra, or institutes of Menu: though there is nothing in the Malay codes analagous to the distinctions of caste, or to the religious penances which consti-

tute the prominent features of the Brahminical laws. The rules to be observed in hunting and the chace are worthy of notice as purely Malayan or aboriginal.

Indeed, from intrinsic evidence contained in these compilations, wherever found, (the nature of many of the regulations, always indicating an origin uninfluenced by the doctrines of the fierce propagators of Islam,) and from the opinion entertained by many Malays, less bigoted than their neighbours, I am led to refer the origin of the Malacca code to an earlier date than that which has been assigned to it by Sir Stamford Raffles, who considers it to be nearly coeval with the first establishment of Mohammedanism.

Of the above the MSS. are numerous, and, as is the case with all other oriental MSS., variances and differences will be found in all; but of the code of Menangkabowe I have not been able to procure a written copy, and am inclined to believe that, like many other Malayan Undang Undangs, it has been orally handed down and preserved in the family of the Mantri, or the Rajah Adat, to whom the administration of the laws is usually confided. The information here offered was derived principally from a dependant of the last deputed prince, from Menangkabowe, from various Menangkabowe chiefs of Rumbowe and Naning, and from a per-

sonal observation of the customs, &c. prevalent among the states in the interior of the Malay Peninsula.

The most strikingly peculiar of the Menangkabowe laws is that of inheritance, usually called the Tromba Pusaka Menangkabowe, laid down by their ancient lawgiver, Perpati Sabatang (in contradistinction to that of his brother legislator, Kai Tumungong, who enjoins the natural succession,) whereby the nephew on the sister's side becomes heir to his uncle's property, in exclusion of the son. This law of succession is in force at the present day, throughout Menangkabowe, its colonies, Rumbowe, Srimenanti, Johole, and Sungie-ujong, though fast disappearing in the first of these states, before the fanatic zeal of the Rinchis and other Mohammedan reformers.

By the law of Perpati Sabatang, the property of a wife cannot be touched by her husband. The law of Kai Tumungong is observed in allowing the Bangun for murder, and pecuniary compensation for wounds, besides fines for a variety of offences of a lighter nature, civil and criminal. Offences against the sovereign are punished by death. In it are included also directions for divisions of lands, duties for the officers of the crown, and etiquette to be observed towards the sovereign; some curious points of which are the

approach to the royal presence, the royal salute of one gun, and the privilege of the white umbrella.

The royal titles are extremely long and pompous, and contain many words, evidently of Hindoo origin.

The lawgivers, Kai Tumungong and Perpati Sabatang, were brothers, and pretended, by Mohammedan writers, to have been among the forty persons who went with Noah into the ark. Some say that Perpati was no other than Japhet: others, with more plausibility, affirm that Perpati is a corruption of the Hindoo Prajapati, signifying Lord of creatures; and that the two brothers were ministers of one of the Hindoo sovereigns of Menangkabowe, who reigned long before the introduction of Islam.

The Javanese, however, claim the names Perpati and Tumungong, as appertaining to two high offices, still extant in that country, viz. Pati, a minister, and Tumungong, an inferior sort of ruler and magistrate. The latter of these titles is in common use in Malayan countries; for instance, the Tumungong of Johore. Malayan tradition assigns the origin of the extraordinary law of succession, enjoined by the Menangkabowe code, to the following absurd story. In ancient times Perpati Sabatang built a magnificent prahu (vessel) called Guliyong, which he loaded with

gold and precious stones, so heavily, that it got aground on the sands at the foot of the fiery mountain, and resisted the efforts of all the men of Menangkabowe and Paggaruyong to get her off. The sages were consulted, and declared all attempts would be vain, until the vessel had passed over the body of a pregnant princess. It happening that the Rajah's own daughter was in the condition desired, she was called upon to immolate herself for the sake of her country, but refused. At this juncture the pregnant sister of the Rajah boldly stepped forward, and cast herself beneath the prow of the vessel, which instantly put itself in motion, and gliding gently over her prostrate body, again floated on the waves without injury to the princess, or the unconscious burthen she bore. The Rajah disinherited the offspring of his disobedient daughter in favour of that of the sister, and caused this to be enrolled in the records of the empire as the law of succession in time to come.

Another tradition, scarcely, however, *vindex nodo dignus*, is current on this subject. Perpati Sabatang sailed to Tannah Jawa, where he sojourned ten or fifteen years. He then proceeded to Jambi, or Pulo Percha, where he married, and, in the course of two years, had a son and a daughter. One day, as he was reclining in the gardens surrounding his palace, he desired his spouse to perform for

him a certain oriental operation, essential to cleanliness of the hair; whilst actually engaged in this delicate investigation, she made a discovery (a rather curious one, considering she had been married two years, and her husband's habits of cleanliness) of a scar on his head. On her enquiring how he had got it, he informed her that, one day, he was playing with his elder brother, who accidentally wounded him with a chandong (a sort of rounded hatchet). She then asked the name of his native country, which he informed her was Menangkabowe, and enquired also the name of his village, parents, brothers, and sisters. On hearing his answer, she exclaimed, "Arise, O Inchi Perpati, for I am the daughter of the parents that bore thee, and am the sister of thy brother, that wounded thee." They then proceeded to the dwelling of a sage, renowned for his wisdom, and requested his counsel and advice. He decided, that the supposed incest having been unwittingly committed, could not be deemed criminal, but that thenceforth they should live as brother and sister. They straightway returned together to the palace, and Perpati, having publicly declared their relationship to the assembled tribes, constituted the two children he had by his sister his heirs. Thus has the right of inheritance devolved upon the children of the sister in Menangkabowe.

Some plain matter-of-fact Malays not placing implicit belief in these popular traditions, hint that the law of succession was a cunning device of their ancient legislators to ensure the continuance of the purity of the white blood Darahputih of Rajahs, at least on the lady's side.

Next in estimation to the Malacca and Menangkabowe codes, rank those of Quedah and Johore, on the Peninsula; those of Achin, Palembang, and Moco Moco, in Sumatra, and those of Java and Macassar.

Of the Quedah code I have been unable to obtain a copy. The present ex-king, to whom I applied, informed me that nearly the whole of his MSS., and those of his chiefs, were destroyed by the Siamese during their late seizure of his kingdom; adding, that the more important regulations differed little from those laid down in the Malacca compilation, and that the difference existed chiefly in those for tolls, duties on articles of export, import, &c. and other minor matters.

The Johore compilation is of modern date, and based on that of Malacca. The chief variances will be pointed out by notes, which I have annexed to the translation.

The Institutes of Achin are remarkable for the severity of their enactments against criminal offences.

The copy of the Adat Achi, in my possession, is divided into four parts. The first, Parentah Segala Rajah Rajah, rules of government for kings; the second, Silsilah Rajah Rajahdi Bander Achi, genealogy of the kings of Achin; and the third, Adat Mejlis Rajah Rajah, etiquette to be observed at court. The fourth and last embraces a variety of regulations for port duties and customs, and rules for the minor officers of government.

Part the first is subdivided into thirty-one mejlises or chapters, only eleven of which are to be found in the copy in my possession.

After the customary Bismillah, and a short exordium, consisting of praises to the Almighty, the Prophet Mohammed, his progeny, &c. the author commences his first Mejlis, by attempting to explain the signification of the letters composing the Sanscrit word Rajah, agreeably to Mussulman interpretation. The letter R, he says, has reference to the word Rahmet, Mercy; the letter A, or Alif, from its upright form, to the erection of the Caliphat on earth by Allah, and to the exaltation of the Amr Allah, commands of Allah, through the agency of kings; and the letter J to the word Jemal, beauty. The second mejlis is on qualities requisite for princes, which are classed under ten heads. The third mejlis relates to the duties and inclinations of princes, classed under eight heads.

The fourth mejlis contains rules for the observance of kings on state occasions, when the pundits, princes, ministers, war-chiefs, heralds, and guards of the kingdom, are assembled before the royal throne. These are classed under seven heads. Mejlis the fifth, contains rules to be observed on the breaking up of the court: it is divided into seven parts. Mejlises six to twenty-four are deficient. Mejlis twenty-fifth, contains directions for the war chiefs. Mejlis twenty-sixth, qualifications necessary for the Bodoanda, king's guards, under four heads. Mejlis twenty-seventh, duties of the Bodoanda, under five heads. Mejlis twenty-eighth, etiquette to be observed by the Bodoanda at court. Mejlis twenty-ninth, on things prohibited to subjects of the king; both these chapters are divided into five parts. Mejlis thirtieth, on honorary titles, of which five are enumerated, viz. Paduka, Maha, Sri, Rajah, Tuan. Mejlis thirty-first, on ambassadors and their qualifications.

The codes of Palembang, Siac, and Moco Moco, appear to have derived their origin from that of Menangkabowe already noticed, and by reason of their vicinity to this once flourishing empire preserve its institutions in a more integral form than its more distant colonies, Moco Moco in particular. The code of the last named state

is written in the dialect of Menangkabowe. The translated portion given in vol. ii. of Malayan miscellanies, however, can be considered as nothing more than a preamble. It commences with Adam, the division of the world into the three empires of Rum, China, and Menangkabowe, the first establishment of kingly power. It defines the boundaries of the kingdom of Moco Moco, and division of the people, the privileges of the sovereign, and duties of his officers, giving a brief abstract of the usages of the Katumunggungan in criminal and civil offences, duties, weights and measures, &c., and terminates with an account of the origin and descent of the Rajahs of Indrapura and Moco Moco.

Mr. Marsden, in his history of Sumatra, has given a summary of the laws of the Rejangs, a people inhabiting the interior of Sumatra. The law of inheritance there laid down differs from that enjoined in both the Malacca and Menangkabowe codes, and rather resembles that of the Hindoos. It declares that if a parent die intestate, and without any declaration touching the disposal of his property, the male children should inherit, share and share alike, except that the house and Pesakko devolve invariably on the eldest. In permitting compensation for murder and cock-fighting, it resembles codes just mentioned.

The laws of the Battas are still a desideratum, but will, I trust, ere long come to light.

The laws of Java and Bali evince more decidedly than the rest, the effects of civilization and their partly Hindoo origin.

Sir Stamford Raffles states, that the Javanese laws were arranged in codes of considerable antiquity, and were collected many years back by the Dutch government for the guidance of their different officers. I tried in vain to procure a copy of this collection while in the Straits. According to Mr. Crawfurd, the Balinese have, under the name of Kuntara, a collection of laws slightly modified by Hindooism, which bears a strong affinity to the Malayan collections called Undang. Crossing the sea of Java to the northward, and divided by the equator into two almost equal portions, lies the vast island of Borneo, containing an area of 262,500 miles. East of it and separated by the Straits of Macassar, the irregularly shaped island of Celebes, sprawls out into four peninsular limbs. The interior of the former of these islands, is inhabited by the savage Dayaks, Harafuras, Bisayans, Kilamuts, and other races; the shores generally by Malays. Little is known of the languages and customs of these singular tribes. Celebes is the land of the Bugis-Negri Orang Bugis, an industrious and adventurous race.

The Bugis have codes of laws similar in many respects to the Malayan compilations. Those of the Boni and Waju states, are in most repute.

The maritime code of the Bugis has been translated by the Rev. Mr. Thomson of Singapore.* It is a very brief and unsatisfactory compilation, but resembles the maritime code of the Malays in some of its more important provisions. The Nakhoda or Captain has absolute power while at sea, controlled only by the unanimous voices of his two chief officers, the Juromudi and Jurobattu, and the whole crew. It is divided into 14 sections; the first five are on freights, and passage money; the remaining sections up to the 13th, treat partly on freight, passage money, &c., and contain rules for partnership in trade, &c. The 14th section defines the power of the Captain and of his officers, while at sea, leaves the trials for criminal offences to their decision, and gives them the power of life and death.

The codes of Magindanao, the most southerly of the Philippines, I am told, on respectable native authority, and those of the Sulu and Malacca isles, are not much unlike the Malayan.

The existence of these numerous compilations, it must be acknowledged, furnishes rather grounds for discord and dispute, than bonds which link society together, and preserve the state. In most of

* A Code of Bugis Maritime Laws, &c. Singapore, 1832.

the independent principalities, fierce controversies, ending generally in bloodshed, spring up continually between the advocates for the ancient customs, Adat Eang d'hulu on the one hand, and the intolerant sticklers for the letter of the Koran, on the other; witness the Rinchis of Menangkabowe, and the struggle now going on among the native chiefs of Malacca.

In territories subject to the British, English has been substituted for Malayan law. But from want of careful adaptation of it, however, to the condition of society into which it has been transplanted, it has hitherto proved as little beneficial to the subject and to the state as either the Adat Eang d'hulu, or the statutes of Mohammed.

Sir Stamford Raffles justly observed, in an able paper to Lord Minto,— "Nothing has tended more decidedly to the deterioration of the Malay character, than the want of a well defined and generally acknowledged system of law." To remedy this, he suggested that every Malay chief might be requested to furnish a copy of the code current in his own state, and send at some fixed time one or two of the learned men of the country, best versed in the laws to a congress, which might be appointed for the purpose of revising the general system of Malay laws.

CODE OF MALACCA.

Introductory Chapter.

Be it known, oh person, seeking information respecting these usages, that the genealogy of the sovereigns of Malacca from the time of Sultan Secunder Shah Zuálkarnein (Alexander the Great), who ruled over all mankind, is continued down to the present time, through Sultan Iscander Shah, the first king, who founded the city of Malacca, and assumed the title of Sultan Mahomed Shah, the shadow of Allah in this world.

He was the first monarch who embraced Islam, and established forms of government for kings, ministers, and nobles, with instructions for the administration of the kingdom.* To him succeeded Baghinda Sultan Mozuffer Shah; Mansur Shah, Petara Baghinda, Sultan Ali uddin Riayet Shah, down to Petara Baghinda Sultan Mahmud Shah, Lord of the faithful, the shadow of God upon earth, whose commands have been handed down as models and guides for kings in the administration of government.

* Sultan Abu Shahid is mentioned by some native authorities, as having reigned immediately after Mahomed Shah: his reign, however, is allowed to have been of very short duration. He was murdered by infidels; hence his appellation, Shahid.

All the regulations herein mentioned, are confined to the keeping of the ministers of state: penalties have been laid down for all offences to which they are applicable.

I.

Of the etiquette, dress, &c., to be observed at the courts of kings; articles prohibited to subjects, qualities requisite for princes and their subjects.

Be it known, that it is not lawful to wear yellow clothes, not even for great men, without royal permission: the penalty is death. In like manner clothes of a delicate tissue, and transparent, as muslin, or anything of a similar nature, are prohibited within the hall of audience, and enclosure surrounding the palace,* except by royal permission. Outside they may be worn, but if within these limits, the clothes shall be torn to pieces or the wearer fined.

Persons not attached to the palace of the king are not permitted to wear a kris having a golden handle weighing nearly a bunkal without express permission from the king. The penalty is confiscation of the weapon. No other persons are

* In the Achin Code the subjects of the king are forbidden to lift up their eyes, even when passing the royal palace, and from wearing ornaments while passing.

privileged to wear a kris of this description except the Bandahara, the children and grandchildren of the king.

The qualities requisite in the subjects of the king are three in number; viz. uprightness of conduct, implicit obedience to the commands of their sovereign, be they just or unjust; and confidence in their masters. Whosoever is entrusted with employment, let him reflect well and reason on these things.

The qualities indispensable in monarchs are four; viz. mercy, generosity, valour, and vigour in enforcing the laws.

These regulations have been handed down to us from olden times, and are recognised under the term Kanun.

II.

Of words forbidden, except in addressing the king.

There are five words forbidden to be spoken in addressing others, without the royal sanction; viz. Titah (commands); Patek (slave); Murka (wrath); Kurnia (favour); and Anugrah (permission). The penalty of uttering any one of these words except in addressing the sovereign, is death; i. e. should the offender be one of the

royal slaves. Any other individual making use of them shall be struck on the mouth.

III.

Of the etiquette to be observed at funerals.

On these occasions, whether the deceased has been a great or insignificant person, if he be a subject, the use of the Payong (umbrella) and the Puwadi* is interdicted, as also the distribution of alms, unless by royal permission : otherwise the articles thus forbidden will be confiscated.

The use of a mattress with yellow sides, a pillow with a yellow covering, and a yellow handkerchief, is in like manner prohibited. Any person seeing such articles in use may with impunity tear them to pieces.

Such is the respect due to kings, which it would be well for all subjects, retainers, and soldiers, to understand, as due to the majesty of princes, in order to avoid incurring royal displeasure.

IV.

Of the law touching inhabitants of cities, villages, gardens belonging to cities.

Persons killing others in quarrels, murderers, and those who stab, cut, beat, rob or steal; per-

* Puwadi is the ceremony of spreading a cloth, generally a white one, for funeral and other processions to walk upon. Should the

sons refusing to conform to the decision of their sovereign, or who forge* the royal edict, or deny its authenticity, are criminal whether they be inhabitants of cities, gardens, or villages.

Should the offender be a great man, he shall be fined to the utmost extent: but if a person of low condition, the fine shall be one tahil and one paha of gold.

V.

Of persons killing others without just cause, or without the knowledge of the king or his ministers.

If a person kill† another without a just cause, according to the law of God which is named "just," he shall be put to death. Offences of killing without the knowledge of the sovereign or

deceased be of high rank, the cloth extends from the house where the corpse is deposited, to the burial ground. The word is of Hindoo origin.

* The Code of Johore directs that the person who is convicted of forging the king's edict shall have his tongue slit, or his scalp forcibly torn off, and be put to death.

† "Neither slay the soul which God hath forbidden you to slay, unless for a just cause, (i. e. apostacy, adultery, and murder); and whosoever shall be slain unjustly, we have given his heir power to demand satisfaction; but let him not exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him."—Sale's Koran, vol. ii. p. 96.

his minister, or persons in authority, are classed under four heads. First, that of a person killing another who has seduced his wife. Secondly, that of killing an Angkara.* Thirdly, that of killing a thief: and fourthly, that of killing a person who has dishonoured the killer by a blow, or who has inflicted the great disgrace (adultery, &c.) In all these cases † to kill is lawful; provided the matter be not already before the judge, who shall fine the offender one tahil and one paha. If the criminal attempt to make his escape by stratagem or otherwise, it is lawful to kill him. But should he be killed after the matter has been brought before the mantri, a fine of ten tahils and one paha is to be exacted.

With respect to killing the seducer of a married woman, it is to be observed should the seducer escape into the Campong (enclosure surrounding a house) of another man, and the husband straightway follow him, and a contest take place between

* For explanation of the term Angkara, see Fasl xvi.

† According to the Code of the Rejangs, (a nation in Sumatra,) should a man surprise his wife in the act of adultery, he may put both man and woman to death on the spot without paying the bangun or fine. If he kills the man and spares the wife, he must redeem her life by payment of fifty dollars to the Proattins. If the husband spares the offender, or has only information of the fact from other persons, he may not afterwards kill him, but has his remedy at law: the fine for adultery being fifty dollars, to be divided between the husband and the Proattins.

the owner of the Campong and the husband, and the latter be killed by the former, in this case, the slayer shall not be held criminal.*

Such are the regulations of the kingdom, but according to the law of God expressed in the Koran, he who kills shall be killed.

VI.

Of Amoks.

Persons running amok, be they slaves or debtors, should they not be apprehended, are to be put to death, and nothing farther said. But, † should they be apprehended, it is not lawful to kill them. Should this be done, and without the knowledge

* The Johore Code adds the following clause. "Persons who, after having obtained the king's permission, take away the wives of others cannot be put to death with impunity. The slayer of such persons shall be accounted guilty of treason, and fined twenty-one tahils, or put to death.

"Let a man without hesitation slay another, if he cannot otherwise escape, who assails him with intent to murder, whether young or old, or his preceptor, or a Brahmin deeply versed in the Scripture.

"By killing an assassin, who attempts to kill, whether in public or in private, no crime is committed by the slayer: fury recoils upon fury."—Institutes of Menu, chap. viii. p. 276.

† According to the law of Johore, "should the person running amok be wounded, apprehended, and afterwards put to death, the person so doing shall be fined one tahil and one paha."

"Should the amoker be grievously wounded and put to death without the knowledge of the sovereign, or his minister, the slayer shall defray the funeral expenses."

of the sovereign or his minister, the offender shall suffer death. For it is the usage that criminals when apprehended or bound, be considered as under the immediate protection of the sovereign, or his minister, in every part of the kingdom.

Such is the law to be observed in matters of a similar nature.

VII.

Of stealing in enclosures around dwelling houses.

Should the owner* of the enclosure discover and kill the thief on the spot, or pursue him between his enclosure and the next, and there kill him, he shall be held blameless. But should he not meet with the thief for some days afterwards, and then kill him, he will have transgressed the law.

If any person steal produce of the soil, sugar-cane, plantains, pan, betel, culinary herbs, fruit, or such like, he shall not be mutilated. †

* It is declared by the Mosaic law, "If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him."—Exodus, chap. xxii. ver. 2.

† By the law of the Prophet, theft is punished by mutilation. "If a man or a woman steal, cut off their hands in retribution for that which they have committed: this is an exemplary punishment appointed by God, and God is mighty and wise."—Sale's Koran, vol. i. p. 128.

"But this punishment, according to the Sonna, is not to be inflicted, unless the value of the thing stolen, amount to four dinars, o· about forty shillings. For the first offence the criminal is to lose hi

If the theft* be committed in the day time, the thief shall be fined ten mas, and have the articles stolen hung about his neck; and in this manner† marched about the city. If the fruit stolen be not recovered, the price of it, in addition to the fine of ten mas, shall be levied.

If a thief be found at night, and stabbed to death by the owner of the house, the owner shall not be held criminal. If any person should steal a vessel, (prahu,) and sell or hide it, and the theft be proven by circumstantial evidence, or by credi-

right hand, which is to be cut off at the wrist; for the second offence, his left foot at the ancle; for the fourth, his right foot; and if he continue to offend, he shall be scourged at the discretion of the judge."—Note to p. 128, vol. i. Sale's Koran.

* According to the Manna Code, persons convicted of stealing betel, fowls, or cocoa-nuts, shall pay the owner double their value, and a fine of seven dollars. Half of this fine goes to the owner.

In the Rejang code, it is laid down that persons convicted of theft, pay double the value of the goods stolen, with a fine of twenty dollars, and a buffalo, should the articles stolen exceed the value of five dollars: should they not exceed five dollars, then the fine is a goat and five dollars, with double the value of the goods stolen.

† The Johore code also punishes theft by the tazir. The mode of inflicting this disgrace is as follows:—"The thief is to be placed upon a white buffalo, adorned with the red flower called the bungaraya, with a dish cover to shelter his head, in lieu of the umbrella of honour. His face shall be daubed with charcoal, lime, and turmeric, and he shall be carried in procession to the sound of the chawang, (a small kind of gong,) round the city, with the stolen goods about his neck."

ble witnesses,* the full value of the vessel is to be paid. Should the vessel be a borrowed one, the judge shall order that the hire, in addition to the value, be paid, and also a fine of ten mas. Such are the rules against the stealing of vessels.

Regarding buffaloes, cows, goats, or such like.

Should a person steal a buffalo from its enclosure, (kandang,) he shall be fined a tahil and one paha, and the value of the animal stolen.

Should the animal be stolen from the midst of a plain or forest, the fine is ten mas, together with

* The law regarding persons whose evidence is acceptable according to the Johore code, classes them under four heads; 1st, A Mussulman; 2nd, A person arrived at the age of puberty; 3rd, A person in full possession of his intellect; and 4th, A person free from all sin, of a mild disposition, and one who possesses an unblemished name. The evidence of a profligate, a slave, and a woman cannot be received. The only case in which the testimony of a woman is acceptable, is that in which menstruation or pregnancy is required to be ascertained. The evidence of four, and never less than two witnesses, is required in all cases of drunkenness, theft, robbery, slaying a renegade, or taking life for life, voluntary confession, marriages, divorces, deposits, deeds of agency, last testaments, and the seeing the moon of Ramzan.

According to the Manna code, an unexceptionable witness must be of a different family and neighbourhood, from the person in whose behalf evidence is given; of good character, and a free man; but if the dispute be between two inhabitants of the same neighbourhood, inhabitants of that neighbourhood are permitted to appear as witnesses.

its value; and thus, in like manner for goats. The fine for ducks and fowls stolen from their pens, is five mas; from outside the pens, five koppongs.*

Should the offender be a slave, his master shall pay the fine. According to the law of Allah, the value alone is to be made good for animals stolen, when out of their enclosures.

Such is the law for all inhabitants of cities, orchards, villages in the interior, and along the coast.

VIII.

Of seduction, and attempts to seduce.

If a person† attempt to seduce another man's wife, and the circumstance come to the knowledge of her husband, the judge shall order the offender to humble himself before the husband, in the presence of a numerous assembly of the people. In event of refusal, he shall be fined ten tahils and one paha. If a person attempt to seduce or behave indecently to the child of another, he shall be fined two tahils and one paha. Should it be deemed proper and both parties agree, the matter can be privately arranged; the expense of such

* A koppong is the fourth part of a mas.

† According to the Johore code, should a person, attempting to seduce the wife of another, be killed by the husband, the latter shall be fined five tahils and one paha. Should the husband be a man of rank, he shall not be called upon to pay any fine.

an arrangement devolving upon the offender. Such is the law.

If any one* attempt to seduce a slave girl, the fine is five mas; should she have been deflowered, the fine is ten mas. In cases of forcible violation of slaves, the fine is also ten mas.

IX.

Of hiring the slaves of others†.

In case of a slave being hired by a free man, with the consent of his master, the slave on his return shall deliver up the amount of his earnings to his master. If any articles belonging to the hirer be lost or destroyed, after having been placed in charge of the slave, the slave shall be called upon to replace them; but should he not do so, it is then incumbent on the slave's master to pay

* "A person seducing a slave girl, shall be ordered by the magistrate to marry her: should he refuse, he shall be fined three tahils and one paha, together with the Isi Kawin."—MS. Code of Johore.

† The laws of Johore, sentence the hirer of a slave for the purpose of assassinating another person, to pay a fine of ten tahils, and the hired assassin to be put to death. In case of the latter being wounded or killed in the attempt, both his hire, funeral and other expenses, shall be paid by the hirer to his family.

Persons convicted of hiring a man to beat others, without the knowledge of the magistrate, shall be fined one tahil and one paha. Should the beaten person die of the blows, the beater shall be fined, if the deceased be a free man, ("murdika,") ten tahils and one paha; and if a slave, he shall be fined his full value.

their value in full; inasmuch as the master always receives the slave's earnings.

If the slave be hired without the privity of his master, the latter shall not be required to replace any thing missing or destroyed belonging to the hirer. The hirer must, in this case, act according to his own discretion; but he cannot distress the slave, nor demand compensation; for he himself is to blame, in having hired the slave without the privity of the master.

X.

*Of the reward for the apprehensions of runaway slaves, &c.**

In case of the apprehension of runaway slaves, either on the lands of private individuals, or in villages; the reward (of apprehension) shall be divided into two portions, one of which goes to the owner of the land, the other to the apprehender.

Such is the custom as established by Sultan Mahmud Shah, Lord of the city of Malacca.

* The tenth fasl of the Johore code, contains regulations touching the taking away musicians, the slaves or dependants of others, without the consent of their chief, when travelling or going up a river.

"In case a minstrel (thus taken) die after a day and a night's journey, his value in full is to be paid to his owner; but should the distance be no more than four krohs, or half a day's journey, there is no need of any compensation being paid."

XI.

Of hiring and borrowing the slaves of others for hazardous purposes, climbing trees, diving; of borrowing buffaloes.

Should the slave be hired with the knowledge of the master, and be killed or have his limbs broken accidentally in climbing a tree, the injury must rest with himself, the hirer is not responsible; it is the evil destiny of the slave, who moreover has received hire according to the risk incurred.

In borrowing a slave, should the borrower, when questioned by the slave's master, give a vague answer as to what purpose the slave's services are required for, and the slave be killed, the borrower shall pay two-thirds of the slave's value to the master.

If after borrowing the slave of another, and ordering him to climb a tree, having previously asked his master how the matter must be adjusted in case of the slave's falling and being killed, or having his limbs broken, and the master answer "If killed, be it so; if maimed, be it so; it is my misfortune," the slave should eventually be killed, then the borrower shall only pay one-third of the slave's value to the master. If the slave be maimed the expenses of his cure are to be de-

frayed by the borrower; on recovery he is to be restored to his master.

If a slave, hired to dive in the water without the knowledge of his master, be drowned, the hirer shall pay half his value only, since the slave received hire agreeably to the risk incurred: if hired with the knowledge of his master, then one-third of his value is to be paid—the master losing two-thirds, because the slave has perished, having received hire for the risk, and having been hired moreover with the consent of his master.

If a person, having borrowed a buffalo place him in an enclosure (Kandang) near the house, and the buffalo be there seized and killed by a tiger, the loss of the animal shall be compensated for by the payment of half its value; inasmuch as it did not happen through neglect. But* if the buffalo be placed at a distance from the Kandang, or if the borrower be guilty of neglect in the care of the animal, should the buffalo be killed or lost, he shall pay the full value of it to the owner.

Such is the law.

* "232. The herdsman himself shall make good the loss of a beast, which through his want of due care has strayed, has been destroyed by reptiles, or killed by dogs, or has died by falling into a pit."—Institutes of Menu, chap. viii. p. 258.

XII.

Of stealing and violating female slaves.

Persons stealing female slaves and violating their persons shall be fined one tahil and one paha. But if they be willing, and the connexion not effected by violence, then five mas shall be the penalty.

XIII.

Of the violation of borrowed female slaves.

If a person borrow a female slave, with the consent of her master and violate her, if she be a virgin, he shall be fined ten mas, a piece of cloth, a vest (baju) and a betel box; he shall also humble himself before her master.

If the slave be a widow, he shall be fined five mas only. Such is the law of the city, the villages of the interior, and those on the sea coast; in order that created beings may not be led to magnify themselves and follow the dictates of their own pleasure, as regards the slaves of others who are weak and helpless.

XIV.

Of borrowing buffaloes to draw wood, &c.

If a buffalo, cow or goat be borrowed to draw wood, and the animal die suddenly without any apparent cause, the borrower shall pay half its

value to the owner, but should there be any cause for its death (from neglect of the borrower, &c.,) then he shall make good the animal's full value.

XV.

Of borrowing buffaloes for turning a mill, ploughing, &c.; of borrowing hatchets, knives.

If a person borrow a buffalo from its owner for the alleged purpose of turning a mill, or for ploughing, and should use the animal for dragging wood or other similar employment, and it should die, then he shall pay its full value, because he has violated his contract with the owner. But should the animal die in the employment for which it had been originally borrowed, the borrower shall only pay half its value.

If a person borrow a buffalo, cow or goat, and place it in a Kandang, and the animal should suddenly die or be lost, he shall pay half its value. If the borrower have previously fixed on its value with the owner, he will in this case have to pay according to this valuation.

According to the law of Allah, each article borrowed (if lost) is to be made good to the lender; but this law requires a (previous) settled and clear understanding between the parties.

If a person borrow a Parang (a sort of hatchet for cutting wood), and the Parang be broken

or notched on a stone, he shall return the instrument with half its value in addition.

If a pisou rawat (a small delicate species of knife) be borrowed and broken when used in splitting ratans or other wood for which it is adapted, it shall be returned also to the owner with half its value. But if it be used and broken in hacking, he shall pay its full value, as the knife was not adapted for such a purpose.

There are, however, some cases in which the value is not to be paid, depending on a previous stipulation with the owner.

XVI.

Of persons violating the usages of society (Orang Eang Angkara); of marriages.

There are two kinds of Angkara; viz., the Angkara Maharaja Lelah, and the simple Angkara. The first is a person guilty of disrespect to the sovereign—the latter, a person guilty of attempting the seduction of the betrothed wife of another, or one treating others wrongfully according to the dictates of his own caprice. Such persons shall be punished according to the law on this head.

Should a person attempt to seduce the betrothed of another, who has already given her the marriage token, with the knowledge of her parents, on the complaint of the person to whom the dam-

sel is betrothed, the Judge shall sentence her parents to return the amount of the Achara* two-fold for having been privy to the transaction, and shall fine the seducer ten tahils and one paha; but if he be a poor man, five tahils and one paha.

However, should he, from the commencement, have been ignorant that the damsel was betrothed, then he shall not incur the fine.

Farther, if the parents cause their betrothed daughter to consent, and the person bargaining for her be ignorant of her having been previously engaged, the judge shall, on complaint of the person to whom she is betrothed, sentence her parents to return the Achara threefold, or as much as he shall think suitable to their circumstances: because some are penitent for their crime, others not—some are rich, others poor. The parents are criminal in having caused their daughter to consent.

There are cases in which the person is ignorant of the woman's being betrothed, and where the

* Achara is the earnest money paid by the bridegroom elect to the girl's parents before marriage: it is commonly called the Antaran at Malacca, and also at some places in Sumatra. It is not fixed, but varies from 20 to 100 dollars and upwards. Among the states in the interior of the Malay peninsula it is the same as in Sumatra; viz. six dollars, and is called the Mas Kawin or Belanja.

The law of Menu declares, "Let no man of sense, who has once given his daughter to a suitor, give her again to another; for he, who gives away his daughter, whom he had before given, incurs the guilt and fine of speaking falsely in a cause concerning mankind."

parents have not attempted to gain the consent of their daughter: in such there is no criminality to be attached to either party.

The cases in which the Achara is simply to be returned are classed under four heads; viz., that of low birth on the man's side: a circumstance of which the parents have been ignorant previous to the sending of the Achara. Secondly, that of a mad man. Thirdly, of a man lost to sense of shame: and fourthly, that of a man afflicted with leprosy.

The following, and other such like private matters, must be left to the mutual arrangement of the parties concerned;—for instance, should it be discovered that the man is living in adultery, or has seduced the child of another, or the wife of an impotent person: that he is infected with any grievous sickness, such as the Pukkong (a species of cutaneous disorder) or any other disgraceful complaint, all matters of such a nature must be left, as before stated, to the discretion of the parties concerned. The utmost penalty in such cases is simply returning the Achara.

Should the woman be afflicted with any of the diseases enumerated below, the man may demand the return of the Achara. In like manner, should she be found out to be a slave, after contract of marriage, or have any blemish not known to the

man previously, the dropsy, or the piles, or the sopak (white ulcers on the pudenda,) or any other vile disorder, and lastly, should she be afflicted with insanity.* Should the man, however, be willing to take the woman with her diseases, there is nothing more to be said: this is left to the discretion of the parties.

* The laws of Johore declare the marriage null and void should the man, after contract of marriage, discover that the woman is insane, leprous, infected with the plague, or ratka (an Arabic word, signifying mulier coeunti impervia.) In such cases, the isi kawin is always returned.

Again, according to the usage founded on the Mohammedan law, should a woman wittingly or unwittingly marry a leprous or impotent man, the marriage is unlawful. But before declaring it so, he shall continue for one year under the treatment of a person skilled in removing the disorder he labours under.

"Even though a man have married a young woman in legal form, yet he may abandon her if he finds her blemished, afflicted with disease, or previously deflowered, and given to him with fraud."—Institutes of Menu, chap. ix. p. 298.

"The kinsman who gives a damsel in marriage, having first openly told her blemishes, whether she be insane, or disordered with elephantiasis, or defiled by connexion with a man, shall suffer no punishment."—Institutes of Menu, chap. viii. p. 254.

"In connecting himself with a wife, let him studiously avoid the ten following families, be they ever so great in kine, goats, sheep, gold, and grain:—the family which has omitted prescribed acts of religion; that which has produced no male children; that in which the Veda has not been read; that which has thick hair on the body; and those which have been subject to hemorrhoids, to phthisis, to dyspepsia, to epilepsy, to leprosy, and to elephantiasis."—Institutes of Menu, chap. iii. p. 60.

XVII.

Of fruits grown within private enclosures, and the walls of a town.

Should the land-owner refuse to share the fruit with the owner of the trees and sell it, the latter can demand a third of the price; two-thirds go to the land-owner, the remainder to the tree-owner. Should the former refuse this, and in his anger cut down the trees, he shall be sentenced by the judge to pay the value of the trees. If he should sell them, the owner of the trees shall have redress.

With regard to enclosures or gardens, the gift of the king or mantri to an individual, unwittingly taken and given away by the bandahara, or other great man, the owner of them can apply to the king for redress. But in other cases, should the king so order it, the owner of the garden or enclosure has to submit to his loss.

XVIII.

Of mortgaged gardens and enclosures.

These cases are classed under two heads, viz. Harus, where the sum raised on the mortgage is simply to be returned; and Harus-ganda, where it is ordered that double the sum be returned.

The harus-ganda is to be exacted when the

mortgagee of a garden or enclosure, planted with fruit-trees, has not derived any benefit from the same, in consequence of the trees not bearing for a number of years while in his holding. He shall in this case receive double the sum lent on the mortgage. But this shall not be the case when the trees are the cocoa-nut and areca, or such like, (the fruits of these trees rarely failing.)

Should the mortgagee attempt to levy the ganda, information thereof is to be conveyed to the judge, who shall interdict him from so doing.

Should any valuable article be found by the mortgagee in the garden or enclosure while in his holding, the profits shall be divided into three portions, of which he shall receive one part; the remaining two to go to the owner of the ground, in consequence of his proprietary rights.

In like manner, if any thing be found in enclosures, gifts from great men, the profits shall be equally divided between the owner of the enclosure and the finder.

With regard to gardens occupied by persons not being debtors, who consume and sell the produce, the owner has a right to proceed against them. Furthermore, all persons under the royal displeasure, who flee into another country, leaving, through fear, their gardens and enclosures, may on a future day bring forward their claims to such

property, as it is theirs by right, and shall certainly be restored to them by the judge.

XIX.

Of crop and arable lands, and plantations.

Land is classed under two denominations, Tannah-hidup and Tannah-matti (lit. living and dead lands.) Tannah-matti is land which bears no visible mark or token of being in possession of any person.* The proprietor of the garden where such land may happen to be situated is in this case undoubtedly at liberty to take the produce without being subject to question. And if an

* Rights to land on the Malay Peninsula, beyond the Company's jurisdiction, are much the same as in Sumatra: to give an idea of which I can do no better than quote Mr. Marsden's words: "Land is so abundant in proportion to the population, that they scarcely consider it as a subject of right, any more than the elements of air and water; excepting so far as in speculation the prince lays claim to the whole. The ground, however, on which a man plants or builds, with the consent of his neighbours, becomes a species of nominal property, and is transferable; but as it costs him nothing beside his labour, it is only the produce which is esteemed of value, and the compensation he receives is for this alone. A temporary usufruct is accordingly all they attend to; and the price in case of sale is generally ascertained by the cocoa-nut, durian, and other fruit-trees that have been planted on it; the buildings being for the most part but little durable. Whilst any of those subsist, the descendants of the planter may claim the ground, though it has been for years abandoned. If they are cut down, he may recover damages; but if they have disappeared in the course of nature, the land reverts to the public."—Marsden's Sumatra, pp. 224, 225.

individual cultivate and make rice-grounds therein, no one can forbid it, provided he has acted with the consent of the proprietor of the garden.

By the term tannah-hidup is understood land inhabited and planted with timber and fruit-trees, and on which are made enclosures and yards. Such land cannot be taken by any person, and is called tannah-hidup.

All persons residing on other people's property must obey the regulations; should they rebel against the proprietor or the elder of a village, they shall be fined ten tahils. It is the duty of all dwelling on the land to render assistance to the proprietor.

XX.

Of the claims of land-owners to produce of lands let out to rent.

The produce of the land shall be divided into three parts, one of which goes to the landlord, the others to the planter.

This holds good also with respect to cultivated rice-grounds, sawahs.

XXI.

Of bringing waste lands into cultivation without the consent of the proprietor.

In this case the proprietor must make good his

claim, and he shall obtain his suit: if the occupier has proceeded with violence, he shall be fined ten mas. Should the land have been merely quitted by the proprietor, and an individual make a garden or cultivate any thing thereon, without permission, the judge shall fine him one tahil and one paha, for having violated proprietary rights. But should he have done so by permission, then nothing farther can be said.

Such is the law* regarding Tannah hidup, to hold good in all cities, villages, and along the coast.

XXII.

Of vicious buffaloes and cattle.

If such animals be tied in the highway, where people are in the habit of passing and repassing, and gore or wound any person, the owner shall be fined one tahil and one paha, and pay the expenses necessary for the cure of the wounded individual. Should he be gored to death, then the

* In the Javanese code, termed the Suria Alem, we find also that the true proprietor of a piece of land under dispute, will be he who can prove his having enclosed it; and the true proprietor of any crop, will be he who can prove his having sown or planted it.

"Sages who know former times consider this earth (Prit'hivi) as the wife of King Prithu; and thus they pronounce cultivated land to be the property of him who cut away the wood, or who cleared and tilled the land."—Institutes of Menu, chap. ix. p. 293.

owner shall be fined according to the Diyat,* because the owner is criminal in having tied the animal in an improper place. If the gored person be a slave, the value of him shall be paid. Such is the usage of the law.

If the animal be tied in the forest,* in a place where people are not in the habit of passing, and there gore any body to death, it shall be put to death merely. If vicious buffaloes or cows gore each other they shall be seized; there is no other rule on this head. For these reasons whoever possesses a vicious and savage buffalo or cow must take good care of it, and not suffer it to ruin the property of others. Should it gore another buffalo in the midst of a plain, or in the

* According to Richardson, the Arabic word Diyat, signifies the law of retaliation, or an expiatory mulct for murder.

In the time of Abdal Motleb, prince or chief of the Koreish tribe, and grandfather to Mahomed, the mulct fixed as expiatory of human blood was ten camels; which being paid to the heirs or nearest relations of the deceased, the murderer was protected from all farther punishment or censure. In the Sunnat, however, the fine was raised to 100 camels.

The Malays in the interior of the Peninsula generally reckon it at one bhara, equivalent to twenty-one dollars and thirty cents.

* "If the ox shall push a man-servant or a maid-servant; he (the owner) shall give unto the master thirty shekels of silver, and the ox shall be stoned."—Exodus, chap. xxi. verse 32.

"If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten, but the owner of the ox shall be quit."—Exodus, chap. xxi. verse 28.

forest, the owner is criminal, and shall pay the value of the wounded animal. If a man be gored and killed, or his limbs be broken, the fine is ten tahils and one paha.

Such are the laws as enjoined by Baghinda Sultan Mahomed Shah, Khalifet al Mumenin, without respect to persons.

Should a man stab a buffalo or cow the property of the Bandahara, Tumungong, or any other great man, for instance the Shahbander or Panghúlu, then the penalty is that of the Hulur; *i. e.* the offender becomes the slave of the sovereign.

Should a person stab the cow or buffalo of any other than the persons above specified, the penalty shall not be that of the Hulur; but the offender shall pay the proper value of the animal, and a fine of ten mas; but should he do it in self-defence, he shall be held blameless.

If a buffalo be very vicious and break down any body's fence, or such like, and not be kept in the kandang by the owner, and should happen to be killed by some individual in the night, there shall be no criminality attached to that individual: the animal has been justly killed.

But, should any person in the day-time out of malice kill a buffalo while grazing in a plain, he shall certainly be fined its full value.

If a person kill a buffalo or cow while in the

kandang of the owner, he shall be fined one tahil and one paha, and shall pay the full value of the animal.

The law regarding the offence of stealing a goat declares that the full value of the goat shall be paid, and a penalty of five mas ; and moreover that the thief shall be rebuked before an assembly of the people.

If a person find a vicious buffalo which has strayed from the kandang and bring it back, the owner shall reward him with one-third of the animal's value. If the animal be not very vicious then he shall pay agreeably to what the judge shall determine with reference to the true value of the buffalo : for instance, if its value be half a tahil, he shall have to pay about one mas : if it be worth one paha, then two keppings shall be paid.

If the buffalo be very wild and shun the sight of man, the full value shall be paid to the person that secures it.

XXIII.

Of crop lands or ladangs (plantations).

Should a ladang, recently cleared of large trees and brushwood, be prematurely set fire to by an individual, and the whole (of the large timber) be consumed, there is nothing to be said : but should

it not be entirely burnt, the person who set fire to it shall be sentenced to cut brushwood sufficient for the burning of half the timber on the ladang.*

* To form a just idea of this regulation, it will be necessary to have some acquaintance with the Malayan mode of cultivation here alluded to, which Mr. Marsden thus accurately describes. "On the approach of the dry monsoon (April and May), or in the course of it, the husbandman makes choice of a spot for his ladang, or plantation of upland rice, for that season, and marks it out. Here it must be observed that, property in land depends upon occupancy, unless where fruit-bearing trees have been planted, and as there is seldom any determined boundary between the lands of neighbouring villages such marks are rarely disturbed. Collecting his family and dependants he next proceeds to clear the ground. This is an undertaking of immense labour, and would seem to require herculean force; but it is effected by skill and perseverance. The work divides itself into two parts. The first (called tebbas, menebbas) consists in cutting down the brushwood and rank vegetables, which are suffered to dry during an interval of a fortnight or more, or less, according to the fairness of the weather, before they proceed to the second operation (called tebbang menebbang) of felling the large trees. Their tools, the prang and billiong (the former resembling a bill hook, and the latter an imperfect adze) are seemingly inadequate to the task, and the saw is unknown in the country. Being regardless of the timber, they do not fell near the ground, where the stem is thick, but erect a stage, and begin to hew or chop rather, at the height of ten or twelve to twenty or thirty feet, where the dimensions are smaller, (and sometimes much higher, taking off little more than the head) until it is sufficiently weakened to admit of their pulling it down with ratans made fast to the branches instead of ropes. And thus, by slow degrees, the whole is laid down. In some places, however, a more summary process is attempted. It may be conceived that in the woods the cutting down trees singly is a matter of much difficulty, on account of the twining plants which spread from one to the other, and connect them strongly together. To sur-

But if the ladang be the property of some great man, the offender shall cut brushwood sufficient to burn the whole.

mount this it is not an uncommon practice to cut a number of trees half through on the same side, and then fix upon one of great bulk at the extremity of the space marked out, which they cut nearly through, and having disengaged it from these lianes (as they are termed in the western world) determine its fall in such a direction as may produce the effects of its bearing down, by its prodigious weight, all those trees which had been previously weakened for the purpose. By this much time and labour are saved, and the object being to destroy and not to save the timber, the rending or otherwise spoiling the stems is of no moment. I could never behold this devastation without a strong sentiment of regret. Perhaps the prejudices of a classical education taught me to respect those aged trees as the habitation or material frame of an order of sylvan deities, who were now deprived of existence by the sacrilegious hand of a rude undistinguishing savage. But without having recourse to superstition it is not difficult to account for such feelings on the sight of a venerable wood, old to appearance as the soil it stood on, and beautiful beyond what pencil can describe, annihilated for the temporary use of the space it occupied. It seemed a violation of nature in the too arbitrary exercise of power. The timber, from its abundance, the smallness of consumption, and its distance in most cases from the banks of navigable rivers, by which means alone it could be transported to any distance, is of no value; and trees whose bulk, height, straightness of stem, and extent of limbs excite the admiration of a traveller, perish indiscriminately. Some of the branches are lopped off, and when these, together with the underwood, are become sufficiently arid, they are set fire to, and the country for the space of a month or two, is in a general blaze and smoke until the whole is consumed, and the ground effectually cleared. The expiring wood, beneficent to its ungrateful destroyers, fertilizes for his use, by its ashes, and their salts, the earth which it so long adorned."

If a person in conjunction with several partners, prepare land for cultivation, and each of them has finished his share of the felling of the trees (tebbangan), should he, without the consent of the rest, and unknown to them set fire thereto, and much of the clearing be burnt, the law in this case is as laid down above. If (with the exception of one individual whose clearing remains unburnt) the partners set fire to their own shares, and the paddi be eaten by the wild hogs or buffaloes, the value of it shall be made good to them by this individual for not having set fire to his share together with the rest: and if it has been entirely consumed by animals, he shall be fined.

XXIV.

Of hunting, spearing deer, &c.

If, whilst a person is hunting in a forest, his dogs give tongue, and a deer be started on the spot, and while running away be pierced and die shortly after, the custom is that the spearer takes the right thigh as his share, and the other hunters agreeably to what is usual. But should the deer have run far from the place whence it was started, and be speared and killed by any one, he shall have one of the shoulders as his portion, and the rest shall be shared among the other hunters according to usage.

If the chace run into a campong, dusun or ladang, leaving the hounds at a distance, and be speared to death by the owner of the campong, &c., he shall procure a cloth, wash it and cover the carcase of the deer with it. If, by the time the cloth is dry, the master of the dogs should not have come up, then he is at liberty to flay and eat the animal.

If a person be hunting in ground not his own,* and start a deer and kill it, it is customary for the owner of the ground to have a share, as the deer was his property, being bred on the soil, and if, when started on one man's ground, the deer be killed on that of another, it is usual to give a piece of the thigh or shoulder, as his share, to the latter.

XXV.

Of Tannah Kuwasan (land given by the owner to a person under the pledge that he shall bring it under cultivation; the right of the owner extending only to the levying a tenth on its produce.)

If a person hunt over Tannah Kuwasan or set

* The laws of Menu declare the antelope to be the property of the first hunter who mortally wounds it, and further that the arrow of that hunter is vain, who shoots it into the wound which another has made just before in the antelope."— Institutes of Menu, chap. ix. p. 293.

snares or bird lime, or take away honey bees, or use a hand net, or take fish by lading off the water or by mengagah (the method before described of catching fish by means of a basket open at top and bottom) in the rivers or marshes, it is not lawful for the land-owner to forbid him, for these are feræ naturæ (benatang liar).

There are cases, however, where it is not lawful to catch fish, bees, &c., in Tannah Kuwasan: viz., when the fish are kept in an artificial piece of water; if the bees be of the species "Sialang." Persons taking these animals under such circumstances, shall be liable to have them taken away forcibly by the owner should he happen to meet with them; for though it be true that Sialangs come under the denomination of Benatang liar, they are similarly situated as Benatang liar in cages, and moreover they are not erratic. Therefore the person so taking them, shall be compelled to give them up and fined half a tahil, inasmuch as they form a source of revenue to their owner.

XXVI.

Of tracking and spearing deer.

If a man, having tracked a deer, return and give information to the leader of the spearing party and accompany him to the spot, and the

deer be found and speared, he shall be rewarded with two chupaks (nearly 2lbs.) of the flesh, and the spearer with the flesh of the hind quarter. The remainder shall be divided into two portions, one of which goes to the master of the hunting party: the other to the rest of the people. Such is the Adat.

XXVII.

Of weights and measures, &c.

Chupaks, gantangs, catties, tahils, and the bazaar regulations appertain to the Shahbander's department.

All nakhodas (captains) of junks, of baloks (a sort of boat), and strangers of every grade must apply to the Shahbander in case of infliction of wounds, or of fighting and quarrelling.

People belonging to the town are amenable to its jurisdiction.

XXVIII.

Of persons leaving in deposit property or goods of any kind, money, gold or silver.

If such articles* (enumerated above) be lost without neglect either on the part of the owner

* "144. A pledge to be kept only must not be used by force, that is, against consent; the pawnbroker so using it must give up his whole interest, or must satisfy the owner, if it be spoiled or worn

or of the proprietor of the house with whom they were deposited; and should the wall or flooring of the house have been broken through by a thief, these circumstances must be taken into consideration by the judge.

If gold or silver, or money be deposited, and the person receiving the deposit neglect to put it into a chest, and it unexpectedly disappear, in this case the proprietor of the house must make good the loss, according to the owner's valuation. Should a thief have stolen the property, together with the chest containing it, and without breaking the wall or floor, the proprietor of the house shall make good the loss.

The judge has power to judge according to his own discretion, when there is not legal proof that the proprietor of the house has been culpable. If* there be reason to think that he is in league with

out, by paying him the original price of it; otherwise he commits a theft of the pledge."

"145. Neither a pledge without limit, nor a deposit, are lost to the owner by lapse of time; they are both recoverable though they have long remained with the pawnbroker."—Institutes of Menu, chap. viii. p. 244.

* "If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house, if the thief be found let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any

the thief to carry off the property, or if he confess, or there be credible witness, or good circumstantial proof, then the judge shall sentence him to make good the property missing, in full; not a kepping less; and to be fined five bunkals and one paha.

He who has actually taken away the property shall not be punished, because the criminality entirely rests with the master of the house. Such is the adat established by Sultan Mahmud Shah, Khalifat al Mumenin. The fine is to be divided into two portions, one of which goes to the lord of the city or village, the other to the owner of the property

XXIX.

Of wounding or killing; apprehension of runaway slaves; discovery of mines.

Should a person belonging to a town or campong, of one under the rule of a Panghúlu, wound another so that he afterwards die in consequence, he shall incur the penalty of balas.* Should the wounded man survive, he shall incur the Hulur,

manner of lost thing which another challengeth to be his, the cause of both parties shall come before the judges, and whom the judges condemn shall pay double unto his neighbour."—Exodus, chap. 22. verses 7, 8 and 9.

* Balas (which literally means a return for any thing taken or given), is when a man of the slayer's family is taken in lieu of the

and a fine of one hundred mas. The matter cannot be settled by the Sirih Pinang; * the offender shall either be put to death, or pay the fine of 100 mas; half of which shall go to the owner of the village or campong where the occurrence took place.

Should a mine of gold, or tin, &c. be discovered, or a runaway dependant be apprehended, or be taken from thieves who may have carried him off, the custom is the same as has already been stated; i. e. the profit or reward shall be divided between the finder of the mine or slave and the owner of the land on which the mine or slave was found. The thief on apprehension shall be put to death, or incur the Hulur.

slain. This practice still obtains in the interior of the Malay Peninsula. The person given in exchange no longer belongs to the Suku or tribe of his family, but becomes enrolled in the Suku to which the deceased belonged.

Bangun is a compensation paid in money for a murder, and varies from 40 to 100 Spanish dollars.

"O true believers, the law of retaliation is ordained you for the slain: the free shall die for the free, and the servant for the servant, and a woman for a woman; but he whom his brother shall forgive, may be prosecuted and obliged to make satisfaction according to what is just, and a fine shall be set on him with humanity."—Koran, vol. i. p. 30.

* The ceremony of the Sirih-pinang here implies the propitiatory offering made by a person who has wounded another to the relations of the injured man.

XXX.

Of settlers in villages, or campongs or lands.

Should such settlers refuse to obey the owner of the place where they reside, or revile or point † at him reproachfully, the matter cannot be made up by the Sirih-pinang. Should they carry their resistance so far as to inflict blows, they shall be beaten, their household property confiscated, and themselves expelled.

Such is the Adat established by all kings with the concurrence of the Bandahara and Tumungong, permanent and not to be altered by posterity.

XXXI.

Of the duties of Pagawyes (chiefs of the country,) Tuah Tuahs (elders) and Panghúlus of villages or campongs.

Should a complaint be preferred to them by any of the people under their charge, they shall without delay enquire into the case.

Should any individual refuse to obey the orders of the proprietor of the land, it is the duty of the Panghúlu to punish the offender expeditiously.

† Menunjok, the Malay term used, signifies here to point the finger reproachfully at another, which the Malays deem a great insult.

If the Panghúlu or Tuah Tuahs neglect to take steps in the business, and it be evident that the Panghúlu is in league with the offender, then he shall be fined four-fold, and expelled the village for having acted traitorously towards the proprietor.

XXXII.

Of persons cockfighting, gambling, or playing at Pasung (a game resembling draughts) with a person's slave, or having connexion with the female slave of another.

Should the slave lose the property of his master, or even his own, by gambling, the winner cannot take the stake. Should the slave disappear or any thing befal him, the free man who has been gambling with him shall render compensation for the loss to the slave's master.

A slave cannot be forced for payment in any manner whatever. Such is the regulation established in the city. And in like manner if a person seize and have connexion with the slave woman of another against her consent, and her master have knowledge thereof and give information to the judge; then the judge shall summon both parties, and having investigated the matter, shall fine the delinquent one tahil and one paha, and a betel stand; and he shall cause him to do

obeisance to the slave's master before a numerous assembly.

Such is the unalterable custom.

XXXIII.

Of deposits.

Persons who leave property in deposit must specify it distinctly to the person so receiving it; who in his turn must do this publicly with witnesses to see and hear the transaction. If the transaction take place in a town, the deposit must be made in the presence of the judge; if in the country or in a village, then it shall be done in the presence of the Panghúlu or of the Tuah Tuahs.

Such is the adat established by Sultan Mahmud, lord of the city of Malacca.

XXXIV.

The Edicts of his majesty the Eang-depertuan besar Sultan Suliman Abdal Jalil Rahmet Shah, and Injunctions of Dattu Bandahara Tan Hussan.

Of rewards to be given on the apprehension of runaway slaves absconding by sea.

The reward for bringing back slaves absconding to Lingie, is ten rials; that is, if they have

not been forcibly carried off, but have run away of their own free will. To Ayer, Itam, and Jugra, the same. To Calang or Salangore, twenty rials.

Should they have been carried off and restored by the king or chief of the country into which they have fled, the owner has nothing to pay, the persons so carrying off slaves shall be fined on the spot and pay the usual reward.

The same reward shall be paid for the apprehension of runaway slaves to the states on the eastward, viz. those of Muar, Padang, Battu Pahat, and Pontian.

Done with the consent of the Company (Dutch) whose chief is named William Decker. Naning also is subject to the regulations. (Naning is a province in the interior of Malacca.) A.H. 1160, 12th day of the moon Shaban.

XXXV.

The Regulations laid down by Sultan Mahmud Shah for People occupying Lands on the Coast, and Gardens.

The Ryots must obey the commands of their respective Tuah Tuahs and Panghúlus. The rules laid down for the slaves of the sovereign are not to be confounded with those for the Bodoandas and Panghúlus.

In the reign of the Eang-depertuan besar, viz. Sultan Suliman, Ibn Sultan Abdal Jalil Rahmet Shah, his majesty was holding an audience with Dattu Capitan in the Salessar at Malacca, at the house of Dattu Bandahara Tan Hussan, when this slave (the compiler) made application for the customs to be observed towards Panghúlus who were themselves the landowners. The king observed that whenever the inhabitants of such gardens intended to celebrate a marriage, circumcision, or the ceremony of the tindik (boring of a young person's ears), and instead of giving notice thereof to their own Panghúlu, invited the Panghúlu of another place; or if in like manner they failed to apprize the landowner and sacrificed a buffalo, or fired guns, they should be fined two tahils and one paha. If the buffalo were sacrificed without firing guns, the fine should be reduced to one tahil and one paha.

XXXVI.

Of borrowing and lending.

If a person borrow or take from another's house, gold and silver ornaments on occasion of a wedding, circumcision, or tindik, and the ornaments should afterwards be damaged or lost, he shall make them good, without dispute.

Should a child, not arrived at years of puberty (bulum lagi baligh), come from a house at a distance to borrow such ornaments, and they be sent without previous reference to the child's parents, and by any chance be lost or damaged, then the person so lending them shall not receive compensation, insomuch as he was to blame in not having made previous enquiry from the child's parents.* The same rule holds good also with regard to slaves.

Should a young unmarried person, not a householder (Taruna), arrived at the age of puberty, come to borrow under similar circumstances, whatever may happen, it must, according to the Shera (law of Mohammed), undoubtedly be made good. But according to Adat (common law), should the campongs or houses of the parties be at a distance, the matter must first be referred to the parents; otherwise the value of the articles damaged is to be divided into three parts, two of which are to be delivered to the lender, who loses a third. Such is the law, which the judge has power to decide.

* In the Rejang code, it is also enacted, that if a young unmarried man borrow money, or purchase goods without the concurrence of his father, or the head of his family, the parent shall not be answerable for the debt. Should the son use his father's name, it shall be at the lender's risk if the father disavow it.

XXXVII.

Of slaves borrowing gold and silver ornaments by order of their masters.

Should the slave have been in the habit of borrowing by order of his master, and should the house or campong of the lender be in the immediate vicinity, then the matter is clear beyond dispute. But if the slave come from a distant campong, it is right for the person applied to, to make a reference to the slave's master previous to lending the articles, in order to secure himself from loss.

Farther, should a dispute occur in borrowing such articles, leaving them in deposit, or in matters of debt and credit, and the parties come before the judge, the judge shall decide which of the parties be sworn* (in case there be no witnesses), both parties consenting to this mode of arbitration, and shall cause him to be sworn in his presence.

XXXVIII.

Of the duties of Panghúlus or Tuah Tuahs of vill ages or campongs.

These persons shall make themselves well ac-

* "In cases where no witnesses can be had, between two parties opposing each other, the judge may acquire a knowledge of the truth by the oath of the parties; or if he cannot otherwise perfectly ascertain it."—Institutes of Menu, chap. viii. p. 239.

quainted with the following subjects, otherwise their functions are thrown away upon them; 1st, the Hukum Shera;* 2nd, the Hukum Akl; 3d, the Hukum Faal; and 4th, the Hukum Adat. This done, they may be termed men. Thus enjoined Dattu Bandahara Tan Hussan: in this no future alteration can be made, for the king is descended from the original kings of Malacca, by whom these regulations were promulgated.

XXXIX.

Of slaves borrowing goods.

If a slave borrow anything, the lender must first acquaint the master of the slave with the circum-

* The Hukum Shera is the law of the Koran. The Hukum Akl, cases not provided for by the law, where the judge must be guided by his discretion and pure principles of justice. The Hukum Faal and Adat is the law of usage and old-established custom.

"The Tri-rasa-upaya, as known among men, comprehend three things which are intimately connected with each other, but, which nevertheless, must not be confounded, viz. 1st, Hukum; 2nd, P'rentah; 3d, Kasusahan.

Where a sentence is very severe, or of a nature which will not admit of its being fulfilled, a mitigation or commutation thereof can only take place by a careful consultation, of what is written in the book of laws."—Suria Alem, Art. III.

It may be observed that the term P'rentah, which signifies the edict of the sovereign, and Kasusahan signifying oppression, are substituted for the term Adat, which, as stated, means custom, usage. The substitution may be explained by the oligarchic form of government which long prevailed in Java.

stance; otherwise, should damage or loss occur, he will not be entitled to redress.

XL.

Of persons accusing others of adultery or fornication, without sufficient proof, or without witnesses.

According to the Hukum Shera, there must be four witnesses to establish the above, who have seen ingress and egress, and the person who receives such testimony, must be well known as a just man. Should these particulars not be established as above, the accuser shall be punished by the judge.*

XLI.

Of the three branches into which the laws are divided; viz. the Shera, Akl, and Adat.

Whenever it is possible, the Shera must be adhered to in preference to the other two. For

* In Fasl XIII. of the Johore code, we find that persons accusing others falsely of adultery or fornication, shall, according to the Shera, receive eighty blows; or agreeably to Malayan usage be fined ten tahils. If the accused be a slave, he shall be fined two tahils, and one paha, or half his own value. Should the slave be the child of a slave, the fine must be half his or her value.

It is declared in the Koran, (vol. i. p. 90.) "If any of your women be guilty of whoredom (either adultery or fornication), produce four witnesses from among you against them, and if they bear witness against them, imprison them in separate apartments until death release them, or God affordeth them a way to escape."

instance, a woman comes before the judge, and says, Ya Hakim; such a one has debauched me or violated me, after having taken me into a solitary place, (lit. forest,) and threatened me with death; or should a child accuse a person of having violated her, the testimony of these complainants according to the Shera, cannot be received unsupported. Should there be witnesses, they must be persons of good character, credit, and impartiality. This is also consonant with the Hukum Akl. According to the Hukum Adat, a token of the deed is requisite, such as blood; without it, the judge shall not receive the accuser's statement uncorroborated. He must enquire whether there be witnesses, and if so, shall order them to be produced. Should there be such witnesses as are required by the Shera, and they agree and swear to the fact, the full penalty shall be inflicted on the criminal, first according to the Hukum Shera; and afterwards according the Hukum Adat; viz. a fine of 200 mas. But if the woman be not provided with such witnesses, she shall be sentenced, first to be beaten, and finally to undergo the tazir,* as by

* Tazir is an Arabic word signifying reproof. For the Malayan application of the term, see Fasl VII. p. 239. note †.

According to the laws of Johore, should the other party deny the fact, and there be no witnesses on either side, the judge shall order the parties to decide the matter by single combat; or swear with one hand placed on the mimbar. Or he shall direct either of them to

her own confession, she has been guilty of fornication.

XLII.

Of the testimony of young women accusing persons of having violated them.

The damsel's parents must question her minutely, and seek for eye-witnesses, as the word of the damsel alone cannot be received.

The judge shall then decide with great caution, after having questioned the girl and ascertaining whether she was accustomed to go into different campongs, or has been in the daily habit of leaving her own house: if so, and she have no witnesses, then the complaint is futile. But should the guilt of the accused be proven, or should he confess it, he shall marry the girl without defraying the expense. The dower of his wife that he shall pay to her, must be increased more than has been the usage in her family.

plunge his or her hand into a vessel of boiling oil, or melted tin, and bring out a tile inscribed with a passage from the Koran. On trial by diving into water, the person that remains longest under, is victorious.

The following are trials by ordeal, from Menu. "Or on great occasions, let him cause the party to hold fire, or to dive under water, or severally to touch the heads of his children and wife."

"He, whom the blazing fire burns not, whom the water forces not up, or who meets with no speedy misfortune, must be held veracious in his testimony on oath." — Institutes of Menu, chap. viii. pp. 239–240.

But should it appear that the girl is not in the habit of leaving her house, but has accidentally gone out to walk at that time only, and the man has taken her away by force, and there be a witness, then the latter shall take the following oath in the presence of the judge; "By Allah, by the Prophet, and by the square temple at Mecca, I saw the transaction. By Allah, by his Prophet, and by the Kaabah." The judge, agreeably to the Hukum Adat, shall fine the offender in full, as an Angkara.*

XLIII.

Of abduction.

If a person carry off the young daughter of another to his own house, or to that of a person living in the same campong, without the knowledge of her father, and should his parents be aware of the circumstance, and not immediately report the same to the magistrate, they shall be fined four-fold.

Should the girl be carried off into another campong, the offence is enhanced, first in respect to the parents of the girl, and secondly with regard to the offender's own Panghúlu. He shall not complain, however severe the penalty the judge may inflict, who is empowered to do the same to all like offenders.

* For an explanation of the term Angkara, see note*, Fasl XVI. p. 249.

If a man should carry off a virgin, anak dara, or a widow, janda, to a campong not his own, and finding a Panghúlu, of a campong not his own, desire him to perform the marriage ceremony, and there be no cause on the girl's part to prevent it, the ceremony may be performed. But first the Tuah tuahs of the campong shall enquire from her, whether she has been divorced,* and if so, for the

* The Arabic terms made use of in the original, in these questions, and their import are derived from the Mohammedan law. In the 2nd chapter of the Koran, it is stated, "The women who are divorced, shall wait concerning themselves, until they have their courses thrice;" and again, "Such of you as die and leave wives, their wives must wait concerning themselves four months and ten days; and when they shall have fulfilled the term, it shall be no crime in you; for that which they shall do with themselves according to what is reason."

The Code of Johore contains a chapter on the office of Wali. If a woman have a paternal grandfather, father or mother, one of these three must become her Wali, unless they are unfitted for this office by the depravity of their lives; in this case, as well as when the three persons above specified, be not present as above stated, or are dead, or the woman be an orphan, then the Hakim becomes the Wali.

The father and maternal grandfather are styled Wali Mujbir, on account of their superior claims. The brothers are styled Wali Akrab from the nearness of their consanguinity.

During the performance of the marriage ceremony, the wali shall demand from the man the ijab abul; that is, he shall say to him, "I give my daughter (specifying her name) to you in marriage." The man shall then answer, "I receive her as my wife."

With regard to divorces, the Johore Code observes, they are of two kinds, tollak bain, and tollak raja. The former is when a woman has been divorced three times; in which case she cannot be joined to her husband again, until she has been married and divorced from

usual space of forty days; and whether the term of mourning for her deceased husband has elapsed. He shall also demand these questions from her guardian (wali); but should the wali be more than a day's journey, going and coming, from the place, this may be dispensed with; but not if the wali be at a less distance; in this case, a person of respectability must be sent to ask, and if the wali is not to be found, the ceremony shall be performed after a reasonable delay, without waiting for him longer. But should the woman be a virgin, the consent of the wali is indispensable.

XLIV.

Of persons betrothed.

If, after the belanja has been sent, either of the parties have deferred the celebration of the marriage, and unexpectedly some accident befal his

another man, when she must wait forty days. The latter is when she has not been divorced above once or twice, when she may marry again with her husband.

Sale, in his preliminary discourse, observes, that "Mohammed, to prevent his followers from divorcing their wives on every light occasion, or out of every inconstant humour, ordained, that if a man divorced his wife a third time, (for he might divorce her twice without being obliged to part with her, if he repented of what he had done), it should not be lawful for him to take her again, until she had been first married and bedded by another, and divorced by such second husband."

or her body, viz. broken limbs, or loss of eyesight, still neither of the parties can retract.

But should there have been an agreement to that purpose, then it is possible to retract, because the promise has been broken by fate, or ordained by God.

And farther, if either of the parties die, the pengantaran* must be returned. Should the belanja have been expended, or if after the purchase of the marriage clothes, vests, mats, and pillows, any surplus has remained, it shall be returned. If the man die, half is to be returned; if the woman, the belanja already expended by her parents, shall not be demanded; because it has been permanently presented to her, although the purpose for which it was presented, be not accomplished.

XLV.

Of stealing fowls and ducks.

If the theft be proved by witnesses, the offender shall be punished by the fine of one mas, besides the value of the fowl stolen.

XLVI.

Of persons sent to borrow.

If a slave come to borrow, the owner of the

† Pengantaran comes under the head of belanja, or mas kawin—wedding expenses.

articles required shall, previous to lending them, make known the circumstance to the person who has sent the slave; otherwise, in case of loss or damage, he will have no redress, being himself to blame in not having taken this precaution.

XLVII.

Of voyagers.

Be it known, that at sea the captain of the vessel (nakhoda), has for the time sovereign authority. The steersman and his mate (juromudi and jurobattu) are his ministers. After arrival in port, the case is different. The nakhoda must share his authority with the port captain, shahbander, in settling disputes.

Should any of the sailors while in the vessel have any quarrel, they must report it to the two pagawyes (the juromudi and jurobattu), in order that it may be decided expeditiously by the nakhoda.

XLVIII.

Of manumitted slaves, and slaves who have purchased their own ransom.

Should a person wish to marry a female slave of the above description, he shall pay twenty dirhems of gold to her former master, according to the valuation of twenty dirhems to four tahils of Achin, and sixteen rials. Men who commit ang-

kara (vide Fasl XVI.) with such persons, come under the provisions* of the Adat, which has been promulgated by the Sultan, surnamed Mangkat Dejolong; after him, the Eang-depertuan besar, surnamed Mangkat Di Kayuanak, who followed the Adat of Sultan Mahmud Shah, King of Malacca.

The Adat established by the King of Malacca, for a person desirous of marrying with the daughter of a slave released by the owner, and fixed by the chiefs, is ten mas, or ten rials, and the Isi kawin, one tahil of silver.

This Adat was enjoined by Dattu Bandahara Tan Hussan, and cannot be altered in time to come.

XLIX.

Of persons cutting and hacking the animals of landowners.†

The Panghúlu shall inflict the full penalty upon offenders of this description, according to the Hukum Adat: they shall moreover incur the Hulur, *i. e.* become slaves to the king.

Should they refuse to obey, they shall, after

* Vide Fasl LIV.

† The code of Johore defines the punishment of cutting and maiming, as follows: Should a slave cut and wound a freeman, he shall incur the Hulur. If a freeman cut a slave, he shall pay half the slave's value. If he be poor, then he will only have ten mas to pay.

having suffered the penalty, be driven off the land. In like manner should any persons refuse to listen to the prohibitions of the landowner, or to appear when summoned, &c., they shall be expelled from the land; and their campongs, premises, and dwelling houses, be given up to plunder. Sawah lands, according to the Shera, cannot be sold.

The produce of campongs and gardens, such as fruits, can be sold; two-thirds of the profit go to the occupier of the campong, and one-third to the land-owner.

L.

Of procurers of elephants' teeth, gold, elephant catchers, and such like.

The profits of these individuals shall be divided into two parts, one of which goes to the land-owner, the other to the finder. Should any wild elephant or other animal, or the young of an elephant, or a deer or roe, be caught, the profits shall be divided as enjoined above. Such is the usage laid down in the regulations, and transmitted to us unaltered.

LI.

Of persons striking the slaves of others without provocation.

Should the slave have done wrong even, his

master shall be first informed of it. In this case, if the master maintain that his slave is in the right, then a complaint shall be made to the judge. If the slave has been beaten, and the beater be in the wrong, the judge shall fine the latter one tahil and one paha, and he shall undergo the humiliation called the Sirih Sapaminangan (offering betel to the aggrieved person), and the Sambah Jari Sapuloh, doing obeisance, with the ten fingers joined together, pointing upwards to the slave's master. But should the person have informed the master of the offence, and he take no notice, then he may chastise the slave as much as is consistent with the offence.

LII.

Of persons committing fornication with the slaves of others.

Should the slave become pregnant, and bring forth, and the father of the child demand it, the slave's master may give it up or not, as he thinks fit.

It cannot be taken away by the judge even, as by law it is the property of the slave's master, both by the Hukum Shera and the Hukum Adat. This has enjoined Dattu Bandahara, and not to be altered except by consent of both parties, with the decision of the judge.

LIII.

Of persons not living within the city, whose quarrels are made matter of complaint to the judge.

The judge shall summon the parties twice or thrice. Should their Panghúlu delay to enforce their compliance with the summons, the judge shall demand the reason; should their Panghúlu make some unsatisfactory excuse, he shall pronounce them criminal; since, whatever might have been the matter, it was their duty to have come, and shall fine them one tahil and one paha, in addition to any other punishment proportionate to the offence.

LIV.

*Of slaves made free by their masters, and such as have paid their own ransom.**

The custom for both classes is the same. When they wish to give their children in mar-

* This regulation appears to be a corollary to Fasl XLVIII., which see. It was framed by the King of Johore, Mangkot Dejolong, of the Darah putih, white blood. Royal blood is supposed by many Malays to be white. The title Bedarah-putih, is of the earliest origin. In a geneaology of the sovereigns of Pulo Percha, appearing in the Malay Miscellanies, vol. ii., published at Bencoolen, in 1822, is found the following passage:—"Moreover there is related a history of a rajah, who was son of the Bugis Rajah of Dewaju, whose resi-

riage to any persons asking them in matrimony, they shall not pay more than twenty dirhems. The Isi Kawin is fixed at a tahil of silver, without reference to the wealth of the parties.

From the time of the Eang-depertuan besar Mangkat di Kayu Anak, to Sultan Suliman Shah, Ibn Sultan Abdal Jalil Rahmet Shah, the Adat of Sultan Mahmud, King of Malacca, has been strictly observed, viz., ten dirhems of gold in marriage among themselves, and the Isi Kawin as above.

Should a person commit Angkara, (see Fasl XVI.), the rule is this, he shall pay two-fold, and the Isi Kawin shall be increased as much as is fitting.

LV.

Of rapes.

Should the woman have kept the cloth of the man, she shall produce it before the judge or to the panghúlu of the campong, dusun, or part of the coast on which she resides.

dence was at Betting Pula, called Orang Masompa. He was one day amusing himself with flying a kite, and was carried off by it into the air. He fell to the ground at Kataun, and was made a slave by Rajah di Bander. After some time, the Rajah di Bander ordered him to cut a ratan, when happily, in this instance, the knife mistook the slave's finger for the cane, and let out a quantity of white blood, like cocoa-nut milk. Then did the Rajah di Bander know that this was the son of a rajah, and advanced him accordingly."

Should she allow three days to elapse without producing it, there is nothing farther to be said—it is too late. But should she bring it, with witnesses, to the judge, after a short interval between the perpetration of the offence and her information, he shall sentence the offender to marry the woman. Should he refuse, the judge shall fine him two tahils and one paha. If the woman alone comes to accuse a man of having used violence to her, the judge shall demand witnesses, for the testimony of a woman, according to the Shera, cannot be received.

LVI.

*Of persons reviling the wives and children of others as prostitutes.**

When the husband goes to complain to the judge, the latter shall enquire whether the prose-

* By the Johore code, persons guilty of reviling others shall be punished. If a slave revile a free man, he shall be struck on the face, and his teeth extracted. If a freeman revile the wife of a slave, and be killed by her husband, there is no redress; because wives, according to Adat, are not to be held lightly.

Persons guilty of calling others haram-Zadeh (a Persian compound word, signifying base-born), shall receive eighty stripes, inflicted without moving the upper part of the arm from the side. Should the offender be a slave, he shall receive forty blows, inflicted with the full force of the arm.

Should an unbeliever thus revile an unbeliever, or a slave, they shall incur the tazir. See note, Fasl VII.

"But as to those who accuse women of reputation of whoredom,

cutor can prove what he has alleged against the woman's character; and should he produce a witness, the judge shall examine him minutely, after having had him sworn agreeably to the following form,—"By Allah, and the Kaabah of Allah, I saw it myself, with the eyes of my head." In this case, the judge shall pronounce sentence against the woman.

The penalty is of two kinds, first, the infliction of a hundred stripes, the sambah and the sapaminangan, to the husband, in public assembly; and the second, a fine of 100 mas. This the judge shall share with the woman's husband equally, as also the sapaminangan and sambah.

LVII.

Of the etiquette to be observed in the presence of royalty.

O you, who wish to be acquainted with the Adat of Malayan kings, know that, when the

and produce not four witnesses of the fact, scourge them with four-score stripes, and receive not their testimony for ever; for such are infamous prevaricators; excepting those who shall afterwards repent, and amend, for unto such will God be gracious and merciful. They who shall accuse their wives of adultery, and shall have no witnesses thereof besides themselves; the testimony which shall be required of one of them shall be, that he swear four times by God that he speaketh the truth, and the fifth time, that he imprecate the curse of God on him if he be a liar."—Koran, vol. ii. p. 81.

Eang-depertuan besar holds a court with the heir-apparent, you must do obeisance (sambah) to the former only. Should the heir-apparent be seated with the bandahara, the sambah is to be performed to the heir-apparent only; and in like manner to the bandahara, when seated with the tumungong.

This has been handed down by our ancestors; do ye therefore follow what the Dattu Bandahara hath enjoined, without deviation.

LVIII.

Of claimants for lands and cultivated grounds, lying beyond their own boundaries.

The panghúlu must be the claimant; he shall in the first instance make the claim known to the sovereign of the country; should he not do so, he and the elders will be held criminal.

If the land-owner hold the land by virtue of the royal grant and signet, and the panghúlu refuse to acknowledge them, then he shall be held equally criminal with one who has refused to acknowledge the king's mandate, and shall be fined five tahils and one paha.

LIX.

Of female debtors.

Female debtors cannot be taken as concubines

in the same manner as slaves, for this is against the Hukum Shera; but should they be taken as concubines following the Hukum Adat, their debt cannot be demanded from them, becoming cancelled thereby.

Should the woman complain to the judge that this has not been the case, the offender shall be fined one tahil and one paha, and he shall lose the debt.

LX.

Of slaves taken as concubines.

Such slaves cannot be sold, more particularly if they bear children by their masters. In the latter case the slave, according to law, becomes free, murdika, on account of the child. The Hukum Shera and Hukum Adat both agree on this point.

LXI.

Of deposits, consisting of gold or silver ornaments, clothes, weapons, &c. being lost while in pledge.

Should the deposits disappear without either the wall or flooring of the house being broken through, the person with whom they were deposited shall not have to make them good, nor the interest thereon; provided he has informed the panghúlu or the neighbours of the robbery, and

it appear that no culpability rest with himself, and that he has given all publicity to the matter.

This rule also applies to deposits burnt or otherwise destroyed.

LXII.

Of marriage, invitations, &c.

Should the courtesy of offering betel be not returned, it is a great offence, to be expiated by the offending parties going to ask pardon, with an offering of a dish of boiled rice and betel-stand. Such is Malayan Adat. If the above neglect be committed towards the pagawyes or panghúlu of the place, it is greatly aggravated; besides, the offering of rice and betel-stand, the offender shall do obeisance (sambah) to the other party, and be fined ten mas.

If, previous to the performance of the marriage ceremony, or other ceremonies, the customary offering of betel be not sent in, giving notice thereof to the elders and panghúlus, the party shall be fined the offering of rice, &c. but not ten mas.

Should a panghúlu give a feast to his dependants, without attending to this etiquette, he shall not be entitled to the name of Panghúlu, but merely to that of Tuah Tuah.

With regard to the ceremonies of circumcision

(bersunnat), boring ears (bertindik), the same is to be observed.

He who has not received the customary offering, cannot be considered as properly invited. In these two last ceremonies, and in marriages, it is always necessary that the guests should be invited, by sending the offering of betel: such has been enjoined.

LXIII.

Of dry and wet rice grounds.

They shall be fenced and ditched; otherwise a buffalo, cow, or goat straying therein, may not be captured or maimed. Should they, however, stray in and eat the rice during the night, they may be killed by the owner of the rice with impunity; because a buffalo or cow loose at night cannot come under the denomination "depalihara" (lit. guarded, tamed). Animals thus straying into a wet rice ground are to be considered as wild animals, such as deer, elephants, or wild buffaloes; as it is the custom to keep tame buffaloes during the night pent up in their kandangs (enclosures).

Should a buffalo break the fence of a dry rice ground during the day, the judge shall look at the damage done, and decide accordingly.

LXIV.

*Of inhabitants in the interior, possessors of gardens.**

Should any dispute arise about such property, it cannot be sold until the merits of the case on both sides be minutely ascertained.

Should the garden prove to be the joint property of the litigants, for instance that of a man and his wife, it may be sold, and the proceeds justly divided.

But should either of the parties contend that the property is exclusively his by right of succession, and refuse to have it sold, the judge shall examine all the legatees. If the person occupying the ground oppose this, he shall be deprived of it, and expelled.

LXV.

Of planters of paddi.

After the paddi has been sown, a sawar (sort of rude fence) shall be erected as a mark to prevent people from walking therein. Should the owner neglect to do so, he may forbid them (verbally).

Should a person, in spite of these notices, per-

* This article, according to the Malayan MS. was framed by the Capitan Malaya Inchi Shemsuddin, A.H. 1156, on the 16th day of the moon Safr.

sist in going through, and the owner beat him, he has no just cause for complaint.

Should the owner refer the case to the elders or the judge, they shall punish the trespasser, for paddi ground cannot be considered as a high-way.

LXVI.

Of assaults.

Should the assaulted person's teeth be broken, the aggressor shall be fined five head of camels; for a finger the same. Should the head be bruised, and blood flow, the fine is one tahil. If it be bruised and swoln merely, the fine is ten mas. If the blows be inflicted on the body, and blood flow, the fine is five mas.

LXVII.

Of fornication and adultery.

There are two kinds of zinna, viz. mahsin, i. e. that committed by a married man or woman with his or her house-born slaves. This is punishable by the Hukum Rajm,* i. e. by burying the criminal up to his waist, and stoning him to death, by the hands of Mohammedans. The second kind,

* Rajm, in Arabic, signifies stoning to death, and is derived from Rijm, a stone. Stoning to death is the punishment for adultery, as fixed by the Mohammedan law (see Sale's Koran, p. 35). "For fornication, the maidens are to be scourged with a hundred stripes, and to be banished for a full year."

by an unmarried man or woman, for which the penalty is a hundred blows of a ratan, and a year's expulsion from the city.

There is also the Hukum Liwateh, i. e. the law against sodomy, or bestiality. The penalty for this crime is the same as that against zinna. Should the act itself not have been accomplished, but a kiss or embrace only have taken place, the penalty is the tazir, and corporal punishment not exceeding twenty blows of the ratan.

LXVIII.

Of the duties of kings, officers of state, &c.

These are the regulations of Bandahara Paduka Rajah, in the time of Sultan al Adil al-kamil al-badal, Sultan Muzaffer Shah: may the Great God keep him in power and dominion, and increase his justice and benevolence towards his people, in order that he may continue to promulgate the law of God in the world to all the servants of God, for the Prophet has said (peace and blessing be with him). "The laws of God are proofs of his mercy towards created beings, agreeably to the received prohibition, Naha an il Munkir, i. e. keep at a distance from unbelievers."

This slave (the compiler) has promulgated the commands of God for the welfare of all subjects. Whosoever transgresses them, or the injunctions

of his Prophet, or commits any sin whatever, shall be punished according to the nature of his offence, by stripes, fines, or death.

All the mantris and eunuchs, the soldiery and peasantry, shall implicitly obey the commands of God. This is the especial duty of mantris, and all in the employment of the king: for, if the sovereign possess a wise minister, he will not hesitate to confide to him all matters of state, in order that he may be relieved from all burthen in the world to come. For, although kings are always just, yet, if their mantris be not just, and all those in power, the administration will not be accounted as that of an equitable prince.

Should the king be valiant and wise, and skilled in science, yet be without (good) mantris and subjects, he cannot be content and happy. To gain him ascendancy, his virtue should be noised over the world. Fire will not blaze without fuel—so with sovereigns and their ministers.

Soldiers are the servants of kings, and servants are as lands to their owner. If the earth were without a shoot of vegetation it could not be denominated a place for the manifestation of the power and goodness of the Creator, and of the acts of his prophet. Subjects may be likened to roots, kings to trees. Trees cannot stand without the support of the roots.

I (the compiler) humbly entreat that these regulations be not broken.

LXIX.

*Of planters, persons doing violence to the dependants of others, robbery and gambling.**

Planters shall enclose their plantations with a ditch and fence. Should a buffalo or cow enter therein it is not to be wounded with parangs, nor stabbed. Should the animal enter by night its master shall make good the damage sustained. But should the owner of the plantation stab the animal trespassing by night, he shall make good its value — if by day he shall make good double its value.

Should a person attempt violence to the dependant of another, and the relations agree to settle the matter privately, he shall pay the expenses two-fold. Should the dependant be beaten and

* "Let the owner of the field enclose it with a hedge of thorny plants, over which a camel could not look, and let him stop every gap through which a dog or a boar could thrust his head."

"Should cattle attended by a herdsman do mischief near a highway, in an enclosed field, or near the village, he shall be fined a hundred panas; but against cattle which have no keeper let the owner of the field secure it."

"In other fields, the owner of cattle doing mischief shall be fined one pana and a quarter; but in all places, the value of the damaged grain must be paid: such is the fixed rule concerning a husbandman."—Institutes of Menu, chap. viii. p. 259.

abuşęd, and the relations kill the aggressor, they shall not be accounted criminal, farther than the payment of a small fine to the owner of the land whereon the deed was done.

If a person take any thing by force, even the value of a keppong (a coin in value less than a farthing) it is called "rampas." Whether the article taken be of any value or not, the criminality is the same. The fine shall be determined by the judge.

All persons playing at dice, chuki,* or chuchok tali, and fighting cocks come under the denomination of gamblers. The stakes shall be taken away from them by force, and should they resist they shall be put to death.

LXX.

Of debts, runaway slaves, assaults, killing, entering houses by night, stolen goods.

Not more than double the original debt is ever to be demanded no matter how long contracted. Should the debtor's wife and children be ignorant of the debt they should not be seized. Should the debtor be working out the sum due in the employment of his creditor and die while doing

* Chuki is a game in vogue among the Chinese, played with white and black fruits.

so, his widow shall pay one-third, the creditors losing two-thirds of the debt.

If the debtor be a free woman, and her creditor commit fornication with her, he shall lose the debt; and if any of his property be lost in her possession it cannot be recovered.

Should runaway slaves who have been sold meet with their masters at any future time, the latter shall receive from the person who has purchased them one-third of the price at which they were bought, losing two-thirds.

For every runaway slave to a foreign town a reward of 200 timahs shall be given, 100 of which go to the finder. For all runaways from this territory the reward is generally left to the generosity of the owner.

All free men receiving the king's slaves themselves become slaves of the king. Should a slave do this he shall receive 100 stripes.

Whosoever beats his slave so that he die, is guilty towards the sovereign, and shall be punished according to the royal pleasure.

Whoever beats one of the king's slaves, whether he has done right or wrong, shall be apprehended and brought before the panghúlu. If the panghúlu find that he has been in the wrong he shall not interfere farther, but shall go and lay the matter before the king, who may have him put to

death ,or otherwise punished according to his offence.

If a person steal a slave of the king he shall make good fourteen times his value; seven times his value if he be the slave of a king's son or of the bandahara; five times if the slave of the mantri: and three times if he be the slave of a eunuch—if of other respectable people he shall have to pay double his value.

In case he be not able to pay the fine he shall lose his right hand.

Whoever finds a runaway slave shall bring him to the bridge (the most public place) three days successively, and shall call witnesses to prove the finding before the damang,* Khojeh Ahmed, or he shall conduct him direct to the balei† of the judge, before all the mantris; otherwise he shall be held criminal; and if the slave run away or die, he shall make good his value.

Should runaways or voyagers who have been accidentally left ashore come to people living in the forest, they shall be conducted with witnesses to the mantri, otherwise the persons whom they have thus fallen in with shall be treated as kidnappers.

* Damang is a Javanese word, signifying a governor, or one holding delegated power.

† Balei is the hall of audience.

Persons finding articles of gold or silver, or any other property whatever, shall bring the articles to the bridge for three days; or, with witnesses, to the mantri; otherwise they shall be held criminal, and treated as thieves.

Should a slave be beaten for making use of offensive and abusive language, and die, the person who beat him shall be fined the value of the slave.

If a freeman kill his slave, the law of Kissas (lex talionis) is not to be observed, as well as in the case of a father slaying his child.

If the son of a mantri kill a soldier, the amount of offence given must be taken into consideration, in fixing the degree of criminality.

Should* a Mussulman kill an unbeliever, or an unbeliever a Mussulman, the penalty shall be a fine and not death.

Persons attempting to enter the houses of others by night, and who, without permission from the owner, effect an entrance by force, even though they be the king's sons or sons of mantris, may be stabbed with impunity.

Persons receiving or even seeing stolen goods,

* The Johore code declares that it is not expedient to put to death a person who has slain an unbeliever, a slave, or a father who has killed his child. But if a Jew slay a Nazarene, or an unbeliver a follower of Zoroaster, they shall be put to death even though they embrace Islam.

and knowing who the thief is, must give information thereof: if not, they shall be accounted criminal, and punished as the king may please to direct.

LXXI.

Of gardens.

A fence shall be constructed to keep the garden from the inroads of buffaloes and cows. Persons keeping these animals shall put them every evening in charge of a herdsman.

If a buffalo or cow enter a garden by night, and the owner of the garden stab it to death, he shall not be held criminal, there is nothing more to be said.

Should it enter by day the judge shall consider well, and inspect the fence, and shall ascertain whether the animal is naturally of a vicious habit, and shall investigate carefully both sides of the question; but should it appear that the animal entered by night there is nothing farther to be said.

LXXII.

Of slaves gambling away their master's property.

Should a slave go to the house of a freeman, gamble there, and take and sell his master's property, and his master having knowledge of this, summon the parties before a judge, the judge

shall sentence the freeman to make good the property. The parties who gambled shall escape, as the freeman is alone responsible.

LXXIII.

Of harbour dues.

Persons embarking on board junks without paying the harbour dues are guilty towards the king.

A tenth is to be levied on tobacco, pawn, betel, cocoa-nuts and salt, and whoever brings goods for sale shall first take them to the collectors of imposts. Should they sell the goods before the impost has been levied, they shall be fined one tahil and one paha-timah. Should they be servants, their employer shall pay the fine.

LXXIV.

Of articles set aside for the especial use of Malayan sovereigns, and interdicted to their subjects.

Among the interdicted articles are yellow clothes. Cloth of this colour shall not be used by the people for mattresses, nor for screens, nor handkerchiefs; nor for ornamental devices, nor for horse furniture.

Whosoever makes use of articles of this colour shall suffer death.

From a very remote period the descendants of

people without the precincts of the court, however powerful, have not been allowed to wear anklets of gold; this being the privilege of those of royal blood. Without the king's permission, such articles cannot be worn even by rich persons, being the marks by which Malayan princes are distinguished from the multitude; and which, obtained by virtue of inheritance, will descend to their posterity.

LXXV.

Of partnerships in business.

In order to enter into partnership, there are four preliminaries to be attended to; 1st, the share of each person must be clearly specified; 2nd, the property contributed by each party must be of the same description; 3rd, it must be blended together; and 4th, the consent of all the parties is requisite for the disbursement and application of the common stock.

LXXVI.

Of borrowing.

Should the goods lent be damaged or spoiled, they must be made good by the borrower, although he may not have been to blame. If there be an agreement to the contrary, he shall not have to make them good.

Should the borrower leave a substitute in the hands of the lender, he will not have to make good the articles borrowed, provided that at the time of his using them he has not been guilty of any carelessness.

Should a person direct another to go to any place on business and provide him with a beast to convey him, in case of the animal's suffering some severe injury or dying, he shall not be called upon to make good its loss.

LXXVII.

*Of lending money out to trade.**

Should the lender of money say to the borrower "we will divide the profits" and settle the sort of merchandise with which the trading speculation is to be carried on, the borrower, in case of damage or loss, shall not have to make them good.

* The Johore Code observes.—In borrowing or lending, it is unlawful to exact interest; also to bargain with an insane person, or persons not arrived at years of puberty, and with persons in a state of intoxication. Sellers must warrant their goods to be perfect and sound. It is not lawful to have dealings with slaves, except by permission from their owners. It is not lawful to sell alloyed or counterfeit articles as gold or silver.

In purchasing houses, the buyer is not entitled to any goods that may happen to be in the house at the time he takes possession; they must be returned to the seller.

Should a person deposit * any thing in trust with another, which the latter having received, agrees to take care of; if the property happen to be damaged though deposited in a place where such property is usually kept, he shall not be called upon to make it good, provided it appear that no neglect on his part has occurred.

But in the event of his having made use of it, even by permission from the owner, he shall have to make good any damage that may accrue to the property so deposited.

LXXVIII.

Of buffaloes loose at night.

Should a buffalo get loose at night he shall be instantly pursued and information given to those in the neighbourhood. Buffaloes are to be caught and put into their enclosures every evening at the time of afternoon prayer, a little before sunset.

Should a buffalo, after sunset, enter a garden and eat the vegetables planted there, it may be seized by the owner of the garden; and the damage sustained shall be made good by the owner of the buffalo. Should it be stabbed by

* The Johore code contains the following clause touching deposits. Should the receiver be about to make a voyage, he shall return the deposit to the owner, or to his agent, or to the Cazi.

the gardener, he shall not be held criminal, as an animal thus loose at night cannot justly be said to be any man's property. In such cases its owner should follow it and give every publicity to the circumstance, and should state that he has done so and has been unable to catch the animal. He should also give notice, that in case the buffalo run into any person's garden, that the owner of the garden may aid in its apprehension. After this public notice it is not lawful to stab the animal.

LXXIX.

Of vessels found adrift.

Whatever may be found in the vessel shall be brought and publicly exposed at the bridge for three days. Should the owner not make his appearance, there is nothing farther to be said. Both the vessel and cargo shall be then brought to the landing place to the shahbander who shall decide according to the regulations what the finder shall get, &c.

Persons not acting conformably to this regulation shall be treated as thieves.*

* The Johore code fixes the reward for persons finding and bringing back vessels adrift as follows. Should the vessel be found outside of any fishing stakes at sea, the owner shall pay half its value to the finder. If the cord by which the vessel was fastened be

LXXX.

Of adulterers.

Should the adulterer run and take refuge with the king, both he and the woman become the slaves of the king.

Should the husband complain to the king, his wife shall be punished; but if he remain silent, nothing shall be done against her.

If the woman and her paramour both go and deliver themselves up to the king, their lives shall be spared. If the adulterer be killed by the husband, his heir shall bring the matter before the mantri, who shall sentence the woman to death.

LXXXI.

Of punishments inflicted by husbands on their wives.

A man may beat his wife, but not as he would chastise a slave, and not till blood flows. Should he strike her on the face or nose, and blood

cut by others, or if the vessel be not found far out at sea, or it be stolen and set adrift, or if it be the property of the sovereign, or of persons high in authority, then no reward is to be given.

Should a sampan (a fishing canoe) with its contents be found adrift, the latter shall be divided into three portions; of which two shall go to the owner, and one to the finder. The owner shall redeem the boat.

follow, the fine fixed by law is two camels. If he wound her below the neck, the fine is one camel; if below the waist, one buffalo.

Kings and nobles are equally liable to these penalties.*

ON THE FUNCTIONS OF THE RAJAH AND PRINCIPAL OFFICERS OF STATE.

The Rajah.

The meaning of the title Rajah is the same as that of Maharajah Lelah, viz. a personage over whose actions none have control. The Rajah is not subject to those laws that come under the denomination of Adat.

The Bandahara.

The Bandahara is he who rules the peasantry, the army, and those dependent on the state. His sway extends over all islands, and it is he who is the king's lawgiver.

The Tumungong.

It is this functionary's duty to enquire diligently

* "Mohammedans are in plain terms allowed to beat their wives, in case of stubborn disobedience, but not in a violent or dangerous manner."—Sale's Koran, vol. i. note to p. 95.

The above law has evidently been derived from the Arabian commentators on the Shera.

and to seek out persons who perpetrate crime, to prevent oppression, and to fine and punish transgressors.

The Lacsamana.

The duties of the Lacsamana are two-fold, 1st, When the king goes to sea he has to place his own prahu foremost in the fleet, as the Lacsamana is monarch at sea. He also has charge of the Zenaneh, and is styled Panglima Perampuan. 2nd, His duty ashore is, when the king ascends his usongan (a sort of palanquin) to place himself with the Sri Biji di Rajah, on the right and left at its foot. The two mantris occupy similar positions at the head of the usongan.

Should the king mount his elephant, the Tumungong's place is at its head. The Lacsamana and the Sri Biji di Rajah bear the king's sword in the rear.

The mixed language, known by the term "Malayan," prevails, though not exclusively, over the Malay Peninsula, and along the shores of the vast group of islands forming the Malayan Archipelago. Its origin is commonly supposed to have been in the ancient empire of Menangkabowe, though I have reason to think it may be

traced beyond Sumatra, as will appear from the following chapter.

Since the introduction of Mohammedanism into the East, by the early traders and adventurers from Arabia and the western parts of Asia, a profusion of Arabic and many Persian words have entered into the structure of the Malayan tongue, and its written character has been changed into that of the Arabs; in which, with some variation, the manuscripts of the Malays have been written up to the present day. What their written character was antecedent to this great and sudden change, has not hitherto been satisfactorily ascertained. According to Mr. Marsden, it may have been the character now in use with the Batta tribes of Sumatra; but from a discovery of an ancient inscription in the Kawi, in the heart of Menangkabowe itself, by Sir Stamford Raffles, during a visit he paid to that country in 1818, it may not be unreasonable to surmise, if the Malays had a written character at all, that the character of this singular language, which prevails to so great an extent in the religious and historical writings of Java, Madura, Bali, &c., and in which most of the antique inscriptions on stone and copper found in those islands are written, might also have been the sacred character formerly in use among the ancient inhabitants of the once-

flourishing and civilized empire of Menangkabowe.

The circumstance that the names of authors and dates of compositions are generally found wanting in MSS. purely Malayan, and the matter of the compositions themselves certainly indicate that those compositions existed in a written character long before the introduction of Mohammedanism; and that the names of the original authors or compilers were religiously suppressed by their Mussulman transcribers. Such, too, is the impression upon the minds of several intelligent Malays.

The almost total disappearance of the Kawi character in this empire may be attributed to its having been swept away (as was also the literature of Ancient Persia) by the resistless inundation of Mohammedan bigotry, until scarcely a vestige of it remains, thanks to the fierce zeal with which the disciples of the faith of Islam were wont to propagate the tenets and the language of their prophet.

Richardson informs us, that the ingression of the Arabs into Persia proved "a radical subversion of every characteristic circumstance which distinguishes nation from nation. The ancient government of the Persians was overturned; their religion proscribed; their laws trampled upon;

and their civil transactions disturbed by the forcible introduction of the lunar for the solar calendar; whilst their language, which the laws of nature preserved from immediate and absolute annihilation, became almost overwhelmed by an inundation of Arabic words, which from that period, religion, authority, and faction incorporated with their idiom."

As in the Persian, so in the Malayan religious commentaries and explanatory treatises on the Koran, and in dissertations on the Mohammedan law, the influx of Arabic is most remarkable, and least in their more national compositions.

Mr. Crawfurd considers that out of 100 parts of modern Malay, the following may be considered as the proportion of the various ingredients: viz. primitive Malayan, twenty-seven parts; Polynesian, fifty; Sanscrit, sixteen; Arabic, five, and the adventitious portions, the remaining two parts. This proportion, however, varies, as before remarked, according to the nature of the subject under discussion. In Malayan versions of the Ramayana, and other works derived from the Hindoos and Javanese, Sanscrit and Kawi preponderate; and in productions of a more national origin, as, for instance, the Pantun, the primitive Malayan abounds. A number of Persian and some Hindoostani words have crept into the lan-

guage,; and into the lingua-franca used at the sea-ports, &c., a quantity of Portuguese and Dutch terms.

In the dialects, accent, and pronunciation of the natives of the several states, much dissimilarity is obvious. The Malay spoken at Malacca, Siac, Rhio, Lingga, Pahang, Salangore, and Perak, is tolerably uniform, and the dialect of these places is now considered the most classical of the many prevalent. That spoken by the Menangkabowes and their colonies in the interior of the Peninsula, particularly in Rumbowe, Johole, Jellabu, and Srimenanti, presents numerous varieties, as before noticed. A large proportion of those component parts of the language called "Polynesian," and "purely Malayan," is to be met with among the Benuas, who tenant the forests and mountains in the interior of Malacca.

The literature of the Malays is derived almost entirely from the fertile sources of continental India, Arabia, Java, Siam, and Persia. From India and Java are drawn their cheritras, romances in prose and verse illustrative of their mythology and celebrating the deeds of their ancient heroes. From Arabia and Persia, great part of that class of compositions termed Hikayet, together with the commentaries and explanatory treatises on the Koran and Mohammedan law are borrowed.

Arabic is exclusively the sacred language of the Malays, as the Kawi is that of the Javanese, the Pali of the Siamese, the Sanscrit of the Hindoos, and the Fan-yu of the Buddhists of China. It is used alike in the Mimbar of their mosques, and on the carpet of private prayer; they say it is the language in which the Archangel Gabriel was enjoined by God to deliver the words of the Koran to the Prophet Mohammed, and in which, at the great day of resurrection, all the slaves of Allah shall be interrogated; "moreover it hath been commanded by God." The Cheritra and Hikayet are narratives, in which history and fiction, the monstrous creations of the Mahabharat and Ramayana, the exploits of the demigods and heroes, who figure in the earlier portions of Arabian and Persian history, the Dewas, Sactis, Deotas, Racsasas, and Mambangs of the Hindoos and Javanese, and the Peris and Genii of the Mohammedans, are not unfrequently associated together in a most incongruous and unsatisfactory mélange. Leyden has rightly observed, that all the tales of Arabian origin have been accommodated to the peculiarity of Malayan manners and customs, of which they sometimes present us with faithful, though not very pleasing, pictures.

The Hikayet Hamzah is one of their most favourite romances, and is borrowed from the

Arabs. It comprehends an account of the exploits of Hamzah, uncle of the Prophet, who was killed by the negro Wahsha, at the battle of Ohod, near Medina, in the third year of the Hejira; and also those of his sons.

The author of the Sejara Malayu, represents the Malayan defenders of Malacca as having the valiant deeds of this Lord of the faithful, Emir Almumenin, and those of Mahomed Hanefiah, recited to them on the night preceding the final assault of the Portuguese, under Albuquerque, on Malacca, in order to excite them to an emulation of the heroism of these worthies.

The following is a chapter, a favourite one among the Malays, translated from the Hikayet Hamzah, and is now presented as a specimen of their taste.

"Gustahm fled from the hunting-grounds three days and three nights without stopping; after which he consulted with his children, and said, 'It is impossible to return to our own country, whither shall we now bend our steps?' His children replied, 'Would it not be well for us to proceed to the country of the Moghul Rajah, as he is a powerful monarch, and possesses numerous ulubalangs (chiefs) and armies? When we arrive there, we will take him to attack the territory of Medaian, and compel Rajah Nourshirwan

and Hamzah to vanish from the face of the earth. Thus our purpose will be accomplished.' Gustahm said, 'That which my children have observed, is well; thus let us do.' They then proceeded towards the fortress of Kous, and after journeying some time came to an open plain, in which numerous armies were assembled. On Gustahm's enquiring whence they came, they answered, 'We are from the region of Kheiber; the name of the panghúlu of these armies, as called among men, is Alkamah. He is now on his march to slay Hamzah, and avenge the blood of his son Husham, which was shed by Hamzah.' Gustahm replied, 'If it be thus, I will accompany Alkamah,' and thus saying, went in search of him. On arriving at his abode, he called aloud, 'Go and inform your king that there is a Pahlawan waiting without, Gustahm by name, who has quitted the region of Medaian, through the tyranny of the Arab Hamzah, and is now come to crave the king's protection.'

"Alkamah on hearing this, issued swiftly from his astana (palace) to welcome Gustahm, who on meeting him, dashed his helmet to the earth. Alkamah, astonished, demanded the reason. Gustahm replied, 'Who can be on terms with the Arab Hamzah, who slew our dear son Husham, and cut him and his horse into four pieces; who

has deprived me by violence and fraud of my throne, and slain many of my army?' When Alkamah heard the story of Gustahm, the tears involuntarily gushed from his eyes, and he exclaimed, 'Hai pahlawan, make firm your heart; I am he that will avenge the blood of my son Husham, on the Arab Hamzah.' After this, Alkamah resumed his march, accompanied by Gustahm, towards the region of Medaian, and despatched an ambassador to Rajah Nourshirwan, who thus addressed the Rajah, 'Ya tuanku, king of the world, be it known that Alkamah, monarch of the country of Kkeiber, is come to attack this kingdom.' Rajah Nourshirwan, on hearing this, glanced at the countenance of Emir Hamzah, who, after performing obeisance cried, 'Ya tuanku, king of the world, by your majesty's favour and the grace of God, Alkamah shall follow his son Husham; this, thy slave, will sever him, together with his horse, into four portions, and thrust him into Naraka (the infernal regions). May it please the majesty of the king of the world, to command the royal armies to march forth into the plain, that the king of the world may behold the combat of his slave with Alkamah?' When the Rajah heard this speech of Hamzah, he ordered forth his people into the plain to prepare it for the combat, and proceeded there in person, attended

by his ulubalangs and tributary princes. Emir Hamzah, with all his army, followed in the Rajah's train. The two hosts confronted each other in martial array on the plain. The ulubalangs proclaimed, 'Hai, all ye men who thirst for glory, and ye pahlawans who desire to exhibit your prowess, approach and enter the arena.' On this, Alkamah turned his elephant into the plain, and shouted, 'O thou Arab Hamzah, if thou art a man, come out into the plain that I may take vengeance on thee for the blood of my child.' Hamzah directed Muktal Halba to bring up the whole of his army: this done, he paid his obeisance to Rajah Nourshirwan, and mounting his horse, Junghie Ishak, spurred him into the midst of the plain, direct on Alkamah, and cried aloud, 'Hai Alkamah, what weapons hast thou to engage me with?' Alkamah, regarding Emir Hamzah, said, 'Hai man of low stature, I challenged Hamzah; wherefore art thou come?' Hamzah replied, 'Hai Alkamah, thy eyes are dim and dark; I am Hamzah, the son of Abdal Motelib.' Alkamah rejoined, 'Hai man of low stature, art thou the Hamzah that slew my child Husham, the lofty in stature?' Hamzah cried, 'Hai Kafir, if he had been a hundred cubits in height, Insha Allah Taala, I had slain him.' When Alkamah heard this, he grew furious, and elevating his chokmar,

(a species of war mace), made a blow that Hamzah received on his shield, and from which sparks of fire flew and flamed up in the air. Alkamah shouted, 'Hai! Arab of diminutive stature, at one blow I will level thee with the dust.' Hamzah replied, 'Oh! hypocritical infidel, by the grace of the Lord of all worlds, whose name is the Eternal, I am still living.' Alkamah exclaimed, 'Hai Hamzah, come now and return the blow that I have inflicted.' Hamzah cried, 'Ill-starred Kafir, I will return two-fold that blow.' Alkamah repeated the blow twice; from the force of which Hamzah's steed, Junghi Ishak, cried out and staggered. The perspiration started in drops from Hamzah's body, and his three hundred and sixty veins felt the shock. Hamzah now raised the chokmar called Samandiman, and whirling it round, made a blow which Alkamah parried off with his shield; from the force of the blow, fire sparkled and blazed. The loins of his opponent's elephant were broken by the stroke, and Alkamah fell prostrate on the earth. He drew his sword with the intent of severing the legs of Hamzah's steed, when Hamzah, swiftly dismounting, sprang up in front of Junghi Ishak. The two combatants now stood foot to foot, erect on the earth, and continued fighting with chokmars, from dawn until mid-day; at this time, Alkamah, in his wrath,

hurled his mace at Hamzah, and drawing his sword, made a cut, which Hamzah warded off with his shield. The blade of the weapon penetrated the shield about four fingers depth, and was snapped off by Hamzah's twisting the shield round. The hilt remained in Alkamah's hand, who threw it at Hamzah's face. Hamzah parried it with his chamoti, (a riding whip), and it fell upon the ground."

The combat terminates by Alkamah's being made prisoner by Hamzah, and embracing Islam. Hamzah, the hero of the romance, after going round the world stimulated by his zeal for the religion of Abraham, and his love for the Princess Mihrandika, converting by sword the infidel nations, is, as before mentioned, slain at the battle of Ohod. Mohammed alludes to his uncle's death at the close of the chapter of the Koran, intitled, "the Bee," in the following passage: "If ye take vengeance on any, take a vengeance proportionable to the wrong which hath been done you." In a note to this passage, Sale observes, that "the infidels having abused his (Hamzah's) dead body, by taking out his bowels and cutting off his ears and his nose, when Mohammed saw it, he swore that, if God granted him success, he would retaliate those cruelties on seventy of the Koreish; but he was by these words

forbidden to execute what he had sworn, and accordingly made void his oath."

The Hikayet Hamzah is now becoming scarce: the only copy that I saw was an old manuscript in two quarto volumes, in the possession of a Hadji at Malacca.

The Hickayet Mahomed Hanfyeh divides the palm among Malays with that of Hamzah, and is from the same origin.

Mahomed Hanfyeh was a son of Ali, one of the four companions or friends of the Prophet, and distinguished himself in the wars against Yezid. After a succession of wonderful adventures, he disappears in a cave at Damascus. This romance contains an account of the Shahadat or martyrdom of Hussain, son of Ali, who was slain by the arch-heretic Yezid, near Kufa.

The Hong Tuah is the most celebrated historic romance the Malays possess, and is of pure Malayan origin, being a narration of the life of the most renowned of the nine hongs, selected from the forty sons of nobles, who were nominated to attend Sultan Mansur Shah of Malacca, to Majapahit, on his visit to the Bitara of that ancient kingdom; of whose daughter, the beauteous Princess Radin Gala Chandra Kerana, the sultan had, by description, become violently enamoured. The following description of Hong Tuah himself, is

from Dr. Leyden's translation of the Sejara Malayu. "Wherever Hong Tuah came, he also excited the greatest awe by his resolute carriage, and he even excited admiration by his commanding presence in the royal hall of audience. If he entered the market he excited admiration, if he entered the theatre he excited admiration; and all the ladies of Java, and all the virgins were enamoured of Hong Tuah. And whenever Hong Tuah was passing, the women would spring from their husbands' arms and wish to go out to see him; and the poets of Java thus mention him in their songs in the Javanese language.

"Unu saru tangka pana
panylipor saban"
"Den catan puran dine
dunan gugi."

which signifies—

"This is the betel leaf, come and take it, to allay the sense of love."
"It is true we have beheld his form, but love still continues to subsist."

Again—

"Ibor sang rawa kabel
den Laksamana, lamakan
Laksamana lamakan
penjurit ratu Malaka, sabor."

"All the virgins delighted to view the Laksamana passing—to view the Laksamana, the champions and the Ratu of Malacca."

Valentyn thus speaks of the Hikayet Hong

Tuah: "I know not who is the author of the book Hong Tuah, but must declare that it is one of the most beautifully written I ever perused." Mr. Crawfurd, in allusion to this remark of Valentyn, observes, "this favourite of Valentyn is the only one of the three which I have perused. To my taste, it is a most absurd and puerile production. It contains no historical fact, upon which the slightest reliance can be placed; no date whatever; and if we except the faithful picture of native mind and manners, which it unconsciously affords, is utterly worthless and contemptible." The work, however, appears to me to merit the sweeping censure Mr. Crawfurd has bestowed on it, as little as the enthusiastic Valentyn's unqualified praise. It is still in much esteem with the Malays, who delight in hearing recited the exploits of their celebrated Rustam. I have frequently seen in Malayan villages, after sunset prayer, one of their elders or priests relating portions from memory of these popular romances, to a numerous and apparently highly interested audience of all ages. Among the Malays are to be met with excellent raconteurs, scarcely to be excelled by the Persian kissa gos themselves. Leyden, speaking of these historical romances, observes justly, particularly of the Hong Tuah, that "though occasionally embellished by fiction, it is only from them

that we can obtain an outline of the Malay history, and of the progress of the nation."

The Hikayet Zadehbukhtin is a history of a prince of Ajem of that name, who became enamoured of his Mancobumi's daughter, the Princess Sitti Mahrwat, whom he marries. The young prince, the offspring of this marriage, is lost in a forest, brought up by robbers, and afterwards becomes mantri to his father Zadehbukhtin, who through jealousy, not knowing him to be his son, meditates his destruction, and throws him into a dungeon. But the young prince, by dint of relating stories, replete with advice against precipitation in condemning others without the clearest proofs of guilt, prolongs the term of his existence, until his reputed father, one of the robbers among whom he was brought up, makes his appearance just in time to save him from the scaffold. A dénouement takes place, and the real father, the Rajah, acknowledges his long lost son.

The Hikayet Simiskin is a moral story, to exhibit, according to its author, the manner in which the Almighty is pleased to demonstrate his goodness to his servants.

It contains the adventures of a prince of the race of Indra fallen into a state of abject poverty, and compelled to go about with his pregnant wife begging their daily subsistence from door to door.

The latter at length produces a male child of incomparable beauty, to whom the name Marakermer is given. Fortune now turns in their favour; a vessel full of gold is found by Simiskin, and he becomes the founder of a city called Puspasari. After some time the wife of Simiskin is brought to bed of a daughter called Tuan Putri Nila Kasuma. Simiskin becomes a powerful king by virtue of the propitious star of his son, the young prince Marakermer; but foolishly following the advice of his astrologers, leaves his two children to perish in a forest, where they separate. The Princess Nila Kasuma is discovered by a prince who enters the wood on a hunting excursion; struck by the beauty and misfortunes of the young princess, he carries her off to his own city where they are united. Marakermer falls into the hands of some gardeners, who taking him for a thief, throw him bound hand and foot into the sea. He escapes from this danger, and afterwards encounters many perils and adventures among the Racsasas, and in the region of the Dewas and Gargasis; where, becoming an adept in magic and enchantment, he is made a powerful Rajah. Eventually he meets with his long lost sister Nila Kasuma, and they return together to seek their parents in their own country. On arrival they find the kingdom deserted, their city — a forest, and their

parents reduced to a state of the most abject distress, sleeping bereft of clothes under the shade of a tree. They raise them up, found another kingdom, over which they place their parents to reign. After their death the Prince Marakermer succeeds, and reigns over three kingdoms.

The Hikayet, Tamim Hidari, as its name imports, is taken from the Arabic work, the Kitab al Hajret, and relates the adventures of a friend of the Prophet named Tamim Hidari, an inhabitant of Medina, who is carried off by an Afrite genius to the country of the Genii, where he remained so long that his wife despairing of ever seeing him again, and supposing him to be dead, is about to be married to another. Tamim, after undergoing a thousand difficulties, being immersed three times in the sea and visiting Paradise, returns to this sublunary globe on the very night fixed for the consummation of his inconstant's second marriage. Tamim, enveloped in a cloud considerately lent him for the purpose by the prophet Khizer, enters the chamber into which the newly married couple had just retired. After a squabble with his rival, which is adjusted by the timely interference of Baginda Ali (one of the four friends of the prophet), Tamim is eventually re-united to his astonished spouse.

The Hikayet Proat Nang Meri is one of the few

derived from the Siamese, and was furnished me by one of the secretaries of the ex-king of Quedah.

It contains the adventures of a prince named Proat, (the only surviving child of twelve princesses, who all became pregnant at the same time,) and of the Gargasi princess, Nang Meri. Proat having endured and successfully opposed the prosecutions of the Racsasas and Gargasis, is finally united to their queen, the beautiful Nang Meri.

According to Leyden, some of the legends, which the Malays term Susupun, coincide in the general story with those of the Siamese: as the Malay Selimbari with the Siamese Khunphen, and the Hikayet Shah Murdan with the Siamese Lin-tong.

The Hikayet of Isma Yatim is of Hindoo origin, though the title would indicate otherwise; but like other compositions of this class, it is closely interwoven with a tissue of Malayan manners and habits. The story is in great estimation among the natives, who look upon the hero, Isma Yatim, as a model for mantris and viziers. He was the son of an inhabitant of the city of Magat Terar, in the country of Kling, who, in consequence of severe losses at chess, quits his native city for that of Kandra pura Naggara, where his wife is brought to bed of Isma Yatim, during a heavy storm of thunder and lightning. Isma soon

excels his compeers in accomplishments both personal and mental, and writes an ethic work, which he presents to the Rajah of Kandrapura, who is highly pleased with it, and takes Isma under his especial protection. A favourite now at court in consequence of his wise and discreet conduct, and his eloquence as a raconteur of instructive and amusing stories, which tend much to the reformation and improvement of the state of morals at the court of Kandrapura, he is soon invested with the title of Panghúlu Bodoanda, and afterwards with that of Mantri Perdana or prime minister. In this situation he subdues all his master's enemies by dint of superior wisdom and foresight. At length, after a series of marvellous incidents, the Rajah dies at the close of an affecting scene with his faithful minister. His infant daughter Ratna Kamala ascends the throne with the ceremonies of the Noubet. Isma Yatim, after repelling a number of importunate suitors for the young queen's hand, bestows her in marriage on the "pearl of princes," Indra Mamplai; and finally dies a calm and tranquil death at an advanced age.

The romance contains an episode which might vie with some of the gorgeous descriptions in the Arabian Nights; viz., that of the Princess Meran Lancavi, who is discovered by the nakhoda of a

vessel on the island of Lancavi, enclosed in a small chumbul or perfume box of torquoises, shut up in two caskets, one of crystal, the other of ivory. The whole story is well worthy of perusal to the Malayan scholar. The language is pure; the style perspicuous, and in a great measure free from Arabic interpolation. It presents also a faithful picture of Malay customs.

The Malayan writers of history, like the principal historians of Persia, are all subsequent to the Mohammedan era. The chief historical works are the Sejara Malayu or Silsilah us Salatin, the Makuta Segala Rajah Rajah, and the Hong Tuah already described. This last, however, abounds so much with the embellishments of fiction, that it scarcely merits a place among works strictly historical. Besides these, each state has generally its Sila Sila or Katurunan, containing little beyond the genealogy of the chief. They are preserved with superstitious care, and kept as much as possible from the vulgar eye.

The Sejara Malayu is the production of Bandahara Tan Mambang of Malacca, and was composed by order of Sultan Abdullah, the son of Abdul Jalil Shah, in 1021 A. H. It is one of the few Malay compositions bearing the date and name of its author, and decidedly the best historical specimen the Malays have to boast of, and

the most free from the pernicious influence of Mambangs, Peris, and other creations of the imagination. It embraces a period of time from the alleged invasion of Alexander the Great, and the foundation of the Malayan empire of Menangkabowe in the interior of Sumatra, down to the taking of Malacca by the Portuguese in 1511, and the foundation of the empire of Johore. Dr. Leyden has made a spirited and characteristic translation of this work. There are separate histories of some of the larger states, such as Johore, Achin, and Patani; of the last I possess a copy. That of Quedah unfortunately fell, with numbers of other Malay manuscripts, into the hands of the Siamese after the conquest of Quedah in 1821.

The principal ethical works are the Jouhar an Nasihat, the Bostan us Salatin, the Bostan Arifin, the Siffet us Salatin, and the Makuta Segala rajah rajah. This last has been translated into Dutch, by M. Von Eysinga. The whole of the above are borrowed from the Arabians and Persians. The following is a specimen from one of their ethical tracts.

"It behoveth those who are wise to divide the day into four portions; the first is to be set apart for the worship of God; the second, to meditation on one's own actions; the third, to visiting wise men, and imbibing from them principles of

wisdom, content, piety, and useful maxims; and the fourth in taking delight in all the creations of God. Baginda Ali observes, it behoveth those who are wise to do three things; first, to seek for the means of subsistence; secondly, to make every thing ready for a state of future existence; and thirdly to extract pleasure from every thing that is absolutely not unlawful."

"Sages say, that the man who is wise will pay attention to his conduct and conversation, and inform himself of the state of the men of the age in which he lives, restrain his tongue from foul discourse, and act with deliberation."

Compositions of this nature abound in figurative expressions, which often ill bear translation, such as the following.

A poor and virtuous man.

"That is a ruby, which although fallen on a dunghill, loses nought of its brilliance."

Too sanguine expectations are often disappointed.

"Those who, in a time of drought, throw away the remnant of water that is left in the jar on hearing thunder in the air, will probably die of thirst."

No good to be expected from persons naturally depraved.

"From a muddy fountain one cannot draw clear water."

"How is it possible for the whelp of a dog to become a civet cat?"

"A tiger cannot avoid shewing his stripes."

A treacherous person.

"Sits like a cat, but leaps like a tiger."

"Sits like a tiger withdrawing his claws."

Garrulity and taciturnity.

"The tortoise produces thousands of eggs without any one knowing it. The hen produces a single egg, and runs about telling every one."

The danger and inutility of insignificant persons interfering in great affairs.

"Two elephants hurtle together, and the meddling Plandok (moose deer) is crushed between them."

"Should the heavens be about to fall upon the earth, attempt not to arrest the crash with your fore-finger."

The religious works of the Malays are all borrowed from the Arabs, and naturally abound more in Arabic than any of their compositions. Some of them indeed are purely Arabic.

At the head of these, stands the Koran; next in estimation is the Kitab us Salah, a collection of prayers; the Surat al Mustakin, a sort of guide

book to the religious duties required from the followers of Islam. Next to these rank the Musalet al Mubtadi, the Surat al Kiamet, and the Sabil al Mubtadi, which is a ponderous mass of selections from numerous Arabic religious works, with learned comments and explanations, by Mahomed Irshad of Banjar, a Malay Haji. The Malays have sixty Khatbahs which are not translated into the vulgar tongue, but preached forth in the original Arabic.

The Malays, like the Persians, have set forms for letter-writing, a science in which it requires some study and attention to excel. An expert letter-writer is looked upon as a littérateur of some rank.

The opening part of the epistle, called the Puji Pujian, the position of the impression of the seal, the colour and texture of the envelope, the modes of folding the letter itself, with reference to the relative ranks of the persons addressing and addressed, are points of etiquette to be sedulously observed. A notice of the principal distinctions will be perhaps sufficient.

A Malay letter ought to consist of six distinct parts, viz. the Kapala Surat, the impression of the seal or chap, the Puji Pujian, the Perkataan, the Termuktub, and the Ilamet Surat. The Kapala Surat is a short Arabic sentence, placed apart and above the body of the letter, such as the Koul al

hakk, the Bismillah, &c.; but in writing to Kafirs they generally use the Shems wa al Kamar, the sun and moon, as the Kapala Surat. The chap or seal is affixed near the top of the letter, but lower down than the Kapala Surat to the right, and is removed towards the centre and left, according to the inferiority of the person addressed; the right being the place of honour. In cases where two or more chiefs have to place their seals to one letter, their seals range from right to left according to the rule just mentioned. The seal is a privilege that ought to be conferred alone by royalty; but this is often encroached upon.

The Puji Pujian is the exordium or opening complimentary address; its termination is frequently marked by the Arabic Wabadahu. The Terassuls, which are equivalent to the Persian Inshas, are a collection of these flowery introductions, adapted not only to the different ranks and grades of men, but to the various degrees of relationship. They contain, as will be seen, an Asiatic proportion of set adulatory phrases.

Some Terassuls contain directions as to the etiquette of folding letters and for the place of the seal. The Perkataan is the substance of the letter; its language is plain and unadorned. The Termuktub concludes with the date, and often with the name of the place where written. The

Ilamet Surat, is the superscription containing the name and address of the person written to, frequently accompanied with a pious prayer, that Allah may cause the letter to arrive at its destination in safety.

Letters from one chief to another are generally sewn up in a bassut, or purse, of yellow or white cloth, sometimes of silk. From inferiors to superiors, the purse should invariably be yellow. Letters between common persons have an envelope of paper only; closed, if from an inferior to a superior, or from a child to its parent, with three wafers of Ambalu (gum lac). A superior writing to an inferior closes his letter with a single wafer: equals, with two. Letters, and in fact all Malayan MSS. are written with a pen or kalam, cut from the black hard spike found in the Iju of the Gomuto palm, which is also used for the Ranjow or Malayan caltrop. This pen does not admit of the free and flowing sweep that characterizes the productions of the reed of Persia and Continental India; hence the cramped appearance of the Malay character.

The following specimens of the Puji Pujian are extracted from a Terassul, used by the Sultans of Johore.

No. 1.

From one Sultan to another.

"Praise be to God, the Lord, who created the noble, the precious of men above the creation in discernment, wisdom and prosperity.

"Amin, Oh Lord of Worlds!

"Blessings and peace be upon our prince Mahomed, the merciful in the judgment day; and upon his offspring, the lights of mankind.

"Peace, reverence, honour, and respect adorned with praise.

"From Sri Sultan Abdul Jalil Shah, who sits on the royal throne of Johore and Pahang, to Sultan Mahomed Shah, the highly exalted and glorious, possessed of perfect wisdom, who sits on the royal throne of Achin, dar us salaam," &c.

No. 2.

From a Subject to his Sovereign.

"This slave Abbas maketh known his obeisance and craveth thousands and thousands of pardons at the foot of the imperial throne.

"This slave representeth beneath the throne of his prince, that he will support on the crown of his head the imperial commands," &c. &c.

No. 3.

From a Sultan to one of his Officers.

"The Titah, or firman of his Majesty, to Orang Kaya Lacsamana.

"We have commanded a certain Hong to proceed with you to the mouth of the Indragiri River, where you will be pleased," &c. &c.

No. 4.

From a Child to its Mother.

"From the child of its mother (such a one.)

"Obeisance beneath my mother's sandals: may God protect her in this world and in the world to come.

"I pray the Almighty to grant my mother a long and easy life in this world; and that her charming disposition may remain unchanged to compassionate the orphan and the child of the poor. Thanks be unto God, the Lord of worlds."

The following are translations of original letters.

No. 1.

"The word of truth.

"From the Tumungong of Muar (Malay Peninsula) to the Sultan of Singapore.

(Puji Pujian.)

"Respect and thousands and thousands of pardons from the Tumungong of Muar, these—

"May it please the great and glorious God that these may come beneath the throne of the very glorious, whose court is held at this time in the city of Malacca.

(Perkataan.)

"With respect to your Majesty's titah summoning this slave to Malacca, by the assistance of the Great God this slave will surely present himself beneath the foot of the throne, and will never esteem lightly the imperial order.

"Your majesty must be well aware of the state of this slave in Muar. Mahomed Salih, Haji, has been sent in advance to perform obeisance at the foot of the throne. With respect to this slave, Insha Allah Taala, he will also shortly have that honour. In the mean time this slave craves thousands and thousands of pardons," &c.

No. 2.

(Kapala Surat.)

"The Sun and Moon.

(Puji Pujian.)

"Whereas this sincere and friendly epistle, the emanation of a clean and undefiled heart which is full of regard and affection not to be eradicated so long as the celestial sphere, the sun and the moon revolve, and which does not forget even for a moment, is from Dattu Maharajah di Rajah of Sungie-ujong, who is vile and humble. May the

Lord of all worlds cause this to arrive in the presence of our friend, Tuan Newbold, who now resides at the port and city of Malacca. Amin.

(Wabadahu.)

(Perkataan.)

"We have despatched the scrap of paper, worthless and insignificant, as a poor substitute for a personal interview with our friend. We now make known unto our friend that his letter arrived in safety, as well as the two Ilas of scarlet cloth and two studs.

"With regard to the code of laws which was handed down by our ancestors, it is destroyed, having been burnt. But all that we have committed to memory has been partially communicated to our friend's messenger, who has taken it down in writing. Should our friend wish to have it all, we will recite it at length.

"We have no other token of friendship to send to our friend, except a sumpitan and quiver of arrows, of which we beg our friend's acceptance with many compliments.

"With regard to the language of the Jakuns, we sent to call some of this tribe, but they have not yet arrived. If our friend will send his messenger another time, we will obtain this for him also.—

"Written on the 16th of the moon Zu al

Kaideh, on Monday night at eight o'clock, in the year of the Hejira 1249."

No. 3.

(Kapala Surat.)

"The word of truth.

"In the name of God the most merciful.

"Praises to Allah the Lord of Worlds.

(Puji Pujian.)

"Blessings and peace be upon Mahomed, his offspring, and upon his companions; the greatest of Sultans, the shadow of God in the world.

"These slaves, the Panghúlus of Johore and Muar, who are resident in the Negris of Johole and Muar, with reverence and prostration, honour and greeting, send this letter to his glorious majesty Paduka Sri Sultan, the great and merciful of princes; who holds his court seated on the throne of royalty; whose benevolence is proverbial; the just and generous; compassionate to all the slaves of Allah, both far and near.

"These slaves humbly pray that your majesty may remain firmly established on your throne, and that it may please God to continue you in your generous disposition, prosperity, justice, and kindness, as a place of succour and relief to the wants and necessities of your helpless slaves.

(Wabadahu.)

(Perkataan.)

"Pardon, Tuanku, thousands and thousands of pardons beneath the imperial throne.

"These slaves beg to represent that they have obeyed your majesty's commands, and entreat your majesty to ratify an agreement for opening the navigation of the Muar river.

"Your slaves have nothing more worthy to send for your majesty's acceptance as a token than a young kid.

"Written at the time of Zohr, on Wednesday, the 5th of the moon Ramzan, in the year Jim, A. H. 1250."

The poetical compositions of the Malays are divided into two distinct classes, viz. the Sair and the Pantun.

The Sair is that which comprehends their historical and descriptive poems, and consists of stanzas of four lines, each line generally containing from eight to thirteen syllables, and all four lines rhyming. It has been endeavoured to reduce Malayan versification to fixed prosodiacal rules. The Malays may possess translations from the Persian and Arabic treatises on this art, but they are never applied by the poet in the composition of his verses. They are generally set to some popular lagu or air, and the due proportion and

metre ascertained by the delicate balance of the ear which immediately detects a syllable too long or too short, or any error in the rhyme. This process is called Timbangan or weighing. The Malayan terms for rhyme and metre are borrowed from the Arabic, viz. Saja and Aruz. Janggal, which signifies defective in metre, is a word of Sanscrit origin. The chief characteristics of Malay poetry, are its simplicity, its pleasing and natural metaphor, and the extreme softness and melody of its rhyme. The principal Sairs in repute are those of the Ibadet, the Kin or Kani Tambohan, the Jouhar Chinta Berahi, the Burong, the Bidasari, and the Selimbari.

The Pantun of Sloca is the style in which the Malays take most delight, and is truly descriptive of their tastes and sentiments. It consists of two couplets; the lines of which rhyme alternately. The metre is generally shorter than that of the Sair. The first couplet contains most frequently a simile drawn from some object of nature, more or less remotely alluding to the second couplet, the meaning of which is generally obvious, and conveys a moral apophthegm, a sentiment of love, defiance, anger, or a biting sarcasm, according to the subject of the Pantun. The ingenious Dr. Leyden observes that the Pantun "affects a kind of oracular brevity, which is very difficult to be com-

prehended by Europeans, who can seldom perceive any connexion between the similitude and the application. The Malays allege that the application of the image, maxim, or similitude is always accurate; but it may be suspected, that if one-half of the verse be for the sense, it often happens that the other is only for the rhyme; as in the ancient Welsh-triads or triplets, in which there is professedly no connexion between the natural image and the moral maxim. These Pantuns the Malays often recite in alternate contest for several hours; the preceding Pantun always furnishing the catch word to that which follows, until one of the parties be silenced or vanquished, or, as the Malays express it, be dead "suda mati." Many of these pantuns bear no inconsiderable resemblance to the Dohras and Kubitas in the ancient Hinduvi and Vruja dialects of Hindoostan. The Malay youth, who pride themselves much on their skill in these compositions, are not unfrequently drawn by their desire to excel in them into serious disputes; and bloodshed sometimes terminates a poetical contest, which began probably in the same playful way as those of Virgil's shepherds, so sweetly celebrated in his Eclogues.

The pantun may be divided into four classes; viz., the amatory, or pantun rindu, or kasih; the abusive, or pantun makki; the ironical, or pantun

sindir; and the matrimonial, or pantun bertunangan.

Besides the pantun and sair, there exists the seramba used by the Rejangs and people of Serawi, the gurindam, the rare serapa, and the species of blank verse or measured prose in which the oral traditions and codes of laws are often handed down. The antiquity of poetry among the Malays, however, is far from being a proof of their early civilization, as poetry, we know, exists among the most savage nations, who find verse to be of the greatest assistance to memory in handing down historic and other national traditions. The favourite airs to which the Malays of the Peninsula, like the early poets of Greece and Rome, were accustomed to sing their poems, are the Lagu Sambawa, the Lagu Gunong Sayang, the Cherachap, the Timang Anakku duraka, the Timang Siac, the Chanti Manis, the Manis Manis, and the Ambar. Having no notes, they commit these airs to memory. They have many bedwans and improvisateurs, but the generality make use of verses that are well known to poetical connoisseurs.

Specimens of two of their best sairs, the Selimbari and the Kin or Kani Tambohan, and also of the Pantuns, will be found in Marsden's and Leyden's works. Suffice it, therefore, to add the

following brief translations of some of the Pantuns popular on the peninsula, which, however, it must be remarked, appear to great disadvantage in their foreign dress.

I.

Derimana datangnia lintah
Deri sawah ka battang padi
Derimana datangnia chinta
Deri mata turun de hati.

Whence comes the horse leech ?
From the sawah to the rice stalk :
Whence comes love ?
From the eyes descending to the heart.

II.

Sulasih allang gomilang
Kayu idup di makan appi
Kallo kasih, allang kapalang
Deri idup baik ku matti.

How radiant is the sweet basil !
Living wood is consumed by fire :
If this be love, how intolerable are its pains.
Than life, death is to me more desirable.

III.

Tinggih tinggih poko Lambari
Sayang puchok-nia meniapu awan
Habis teloh puwas ku chari
Bagei punei menchari kawan.

Lofty, lofty grows the Limbari tree,
Its branches sweep the clouds ;
It is over, my search is vain,
I am like the wild dove bereft of its mate.

IV.

Ayer dalam ber-tambah dalam
Ujan di hulu bulum lagi tedoh
Hati dendam ber-tambah dendam
Dendam dhulu bulum lagi sumboh.

The deep waters have increased in depth,
The rains near the source of the stream have not abated:
The desire of my heart hath increased in strength,
Whilst its former longings still remains unsatisfied.

V.

Bulan trang bintang ber-chayya
Burong Gagah ber-makan padi
Jeka Tuan tiada per chayya
Bela dada, melihat hati.

The moon gives her light, the stars glitter,—
The crow is eating the young rice:
If my mistress believeth not my faith,
Lay open my bosom and view my heart.

The following seramba and its translation are taken from the Malayan miscellanies. The dialect is that of Serawi.

SERAMBA.

"Pandak panjang rantau di Musi
Masok meniamo rantau Tenang
Rantau Aman pandak sakali
Hendak Anggan wong ku puji
Mimpin Bulan sanak bintang
Anak penakan matahari."

"Long and short are the reaches of the Musi

(river); think you they are the same with the reachês of the Tenang, the shortest of all the reaches of the Aman; willing or unwilling I will address my opponent, I will take the moon by the hand, though she is of the family of the stars, and the daughter of the sun."

The following is the answer: —

"Burong terbang mengulindang
Sangkan terbang pagi pagi
Hendak kau bunga jeruju
Amun wong sintano bulan
Rinchang sintano matahari
Timbang bertating ber teraju."

"The bird flies swift and straight; it flies early in the morning in search of the Jeruju flower; if a person resembles the moon, and is also compared unto the sun, take them up and try them in the scales."

The Malays are indebted to the Arabs for their theory of medicine, and for what little they know of anatomy. The following passage from one of their compilations will give an idea of the general nature of the whole.

"Plato, Socrates, Galen, Aristotle, and other philosophers affirm that God created man of a fixed number of bones, blood vessels, &c. For instance, the skull is composed of $5\frac{1}{2}$ bones: the place of smell and sense, of 7 bones; between

this and the neck are 32 bones. The neck is composed of 7 bones, and the back of 24 bones: 208 bones are contained in the other members of the body. In all there are 360 bones and 360 blood-vessels in a man's body. The brains weigh 306 miscals; the blood 573. The total of all the bones, blood-vessels, large and small, and gristles, amounts to 1,093; and the hairs of the head to 6 lacs and 4,000. The frame of man is divided into 40 great parts, which are again subdivided. Four elements enter into his composition; viz., air, fire, earth and water. With these elements are connected four essences; the soul or spirit with air; love with fire; concupiscence with earth; and wisdom with water."

The successful practice of medicine must be based on the fundamental principle of "preserving the balance of power" among the four elements. This is chiefly to be effected by constant attention to and moderation in diet. To enforce these golden precepts, passages from the Koran are plentifully quoted against excess in eating or drinking. Air, say they, is the cause of heat and moisture, and earth of cold and dryness. They assimilate the constitution and passions of man to the twelve signs of the zodiac, and the seven planets, &c. It is possible also that they, like the Chinese, in assigning the number of 360 to the bones of

the body, founded this on their theory of the sphere which is composed of 360 degrees. The mysterious sympathy between man and external nature, exaggerated by credulity and superstition, was the basis of that system of supernatural magic which prevailed in Europe during the middle ages.

The only treatise on physiognomy that has fallen under my observation was an evidently imperfect translation of the Arabic work, the Zukheirat al Muluk, or of its Persian extract the Risalat of Syed Ali of Hamadan.

According to the Malay translation, physiognomy is divided into two parts; (which are again subdivided) viz., the Firaset Sherai, and the Firaset Hukma. "The latter is the art of ascertaining a man's real disposition from bodily indications, and from his conduct and conversation. The Firaset Sherai is the same, but greatly modified by a firm reliance on the power of God." It is but fair to premise, to all aspiring disciples of Lavater, who have a desire to possess themselves of the physiognomical lore treasured in this treatise, that the author of it declares, that preparatory to so doing, "it will be incumbent on them first to shut their eyes against any thing that is unlawful; secondly, to keep themselves pure and uncontaminated by fleshly lusts and desires, to fill

their minds with spiritual thoughts and contemplations, to attain a competent knowledge of medicine, and finally to be good Mussulmans." Should they neglect these preliminaries and rashly attempt to dive into the mysteries of this book, the blame rests not with the author or with myself, "if in lieu of the precious gems of which they are in search they meet with the dust and pebbles only of disappointment."

The Malays scarcely know so much of astronomy as the discoverers of this noble science, the shepherds of Chaldæa, who, we are informed, had observed the seven planets, divided the zodiac into twelve signs, and each sign into thirty degrees. I have not been able to discover any regular treatise on astronomy, although brief tracts, borrowed from the Arabs and Hindoos, on judicial astrology, interpretations of dreams, spells, talismans, propitious and unpropitious moments, horoscopes, medicinal magic, love philtres, receipts for the secret destruction of persons at a distance, abound. Among the most noted of these tracts are the Bintang Tujoh, or the influences of the seven planets; the Bintang-dua-blas, or twelve stars; the Kutika-tujoh and the Kutika-lima. Their meagre ideas regarding the motions of the heavenly bodies, are derived, through the Arabs, from the Ptolemaic system. It is probable that

the Pythagorean, or system of the Hindoos, may have existed previously to Arab innovation, but there appears no sufficient proof of this.

The seven planets are known by their Arabic names, viz. Mushtari, or Jupiter; Zuhal, or Saturn; Marrih, or Mars; Zuhret, Venus; Shems, the Sun; Uttarid, Mercury; and Kamr, the Moon. The signs of the zodiac also bear their Arabic appellations.

In the Kutika-lima, or the five moments, we have the Hindoo Miswara (or Maheswara), Kala, Sri, Brahma, Bisnu, or Vishnu. Each of these divinities is supposed to exert a baleful or propitious influence upon the five divisions of night and day, over which they preside.

The twenty-eight Rejangs resemble the Nacshatras, or lunar mansions of the Hindoos, rather than the Anwa of the Arabs. Horoscopes, jadwals, and takwims, or ephemerides, are to be found in their Falnamehs, or books of augury. Under the term Kutika are included the various methods pursued by the Malays to find out the particular day, hour, and moment auspicious for the commencement of any important affair. The following is a specimen of a Kutika, supposed to be consulted by a person desirous of knowing the precise time for writing down a charm or spell.

The propitious day must first be determined by

means of the Rejangs. Should it fall on a Sunday, the charm must be written exactly at the time of Zohr, i. e when the sun has passed the meridian; if on a Monday, exactly at noon; on Tuesday, before the morning meal; on Wednesday between four and six A. M.; on Thursday at the time of Zohr; and on Friday at noon. The amulets on which these charms are inscribed to avert evil, cure sickness, to endow the wearer with invulnerability, &c. are sometimes of metal, cornelian, and other stones, but more frequently mere slips of paper bound to some part of the person.

There are two cycles borrowed from the Arabs, and known only to a few, viz. one of 120 years, the "dour besar," and the other of eight, "dour kechil." The latter is sometimes seen in dates of letters, &c. and resembles the mode adopted by us of distinguishing, by letters, the different days of the week, substituting eight years for the seven days. The order of the letters is as follows:—Alif-ha-jim-za-dal-ba-wau-dal—Ahajazdabuda. The present (1251) is the year Toun-Za. In a Malay MS. history of Patani, in my possession, I find the Siamese mode of designating the different years of the cycle by the names of animals, adopted.

The better informed Malays acknowledge the solar year of 365 days, which they term the Toun

Shemsiah, but, in obedience to their Mohammedan instructors, adopt the lunar year, Toun Kumriah, of 354 days.

There are three ways also of reckoning the months.—First, the Arabian, computing thirty days to the first month, and twenty-nine to the second month, and so on alternately to the close of the year. Second, the Persian mode, viz. thirty days to each month; and thirdly, that of Rum, i. e. thirty-one days to the month. The first is in general use. Some few, with greater accuracy, calculate their year at 354 days eight hours, intercalating every three years twenty-four hours, or one day to make up the deficiency, and thirty-three days for the difference between the solar and lunar years. But the majority of the lower classes estimate their year by the fruit seasons, and by their crops of rice only. Many, however, obstinately adhere to the lunar months, and plant their paddy at the annual return of the lunar month. So injurious was this found by the Dutch to the produce, and consequently to the revenue, that in 1824 they deemed it necessary to publish regulations, fixing the period for sowing the seed to a time resolved upon, after the experience of a number of years, viz. the month of June.

The Malay months have been divided into weeks of seven days, marked by the return of the

Mohammedan sabbath.* Natives, who have had intercourse with Europeans, divide the day and night into twenty-four parts, but the majority measure the day by the sun's apparent progress through the heavens; the crow of the cock, &c. &c. The religious day commences at sun-set, like that of the Arabs and Hebrews.

Most Malays, with whom I have conversed on the subject, imagine that the world is of an oval shape, revolving upon its own axis four times in the space of one year, that the sun is a circular body of fire moving round the earth, and producing the alternations of night and day.

With regard to the more striking phenomena of nature, as earthquakes, volcanos, thunder and lightning, comets, the motions of the heavenly bodies, and tempests, their notions are very vague and various. They believe the motions of planets to be produced by the agency of angels. The belief (borrowed probably from the Hindoos) of a serpent devouring the sun or moon, whenever they are eclipsed, and the loud lamentations of the people during the continuance of these phenomena, are well known.

Some Malays ascribe the tides to the influence

* The week, according to Dio Cassius, was invented by the Egyptians: each day was distinguished by the name of one of the planets.

of the sun; others to some unknown current of the ocean; but the generality believe confidently the following, which is a mere skeleton of the original legend.

In the middle of the great ocean grows an immense tree, called Pauh Jangi, at the root of which is a cavern called Pusat Tassek, or navel of the lake. This is inhabited by a vast crab, who goes forth at stated periods during the day. When the creature returns to its abode, the displaced water causes the flow of the tide, when he departs, the water rushing into the cavern, causes the ebb.

The Malays, before European intrusion, long shared with the Arabs the carrying trade between eastern and western Asia, and were early celebrated as a maritime nation. Up to the present time the nautical language of most of the nations, from New Guinea to the Tenasserim coast, is a spurious Malay. Although enterprising mariners, they made but little progress in the science of navigation: favoured by calm seas, and almost certain winds, they timed their voyages so as to fall in with the monsoons, and sailed from island to island, coasting the continental shores. Seldom more than four or five days out of sight of land, they trusted to the stars (generally the Pleiades), the direction of the wind, headlands, and

known rocks as guides. Although acquainted with the use of the compass, which it is said was first introduced among them by the Chinese, they seldom had recourse to it. The cardinal points are termed by them—Utara, north; Selatan, south; Timor, east; Barat, west; and are subdivided into sixteen intermediate points. The first of these terms is borrowed from the Sanscrit, the second and third are supposed to be names of places which usually bounded, or lay in the course of their voyages, towards those points of the compass; for instance, the island of Timor to the east; and Selat (probably the Straits of Malacca, by which vessels sailing from the great central emporia, Malacca and Achin, must pass to the south). The last term, Barat, is evidently from the Hindoo word, Barah or wind, the west being the quarter whence the strongest wind generally blows. Hence westward nations are sometimes termed Deatas Angin, in contradistinction to those of the east, Debawa Angin, or below the wind.

The following account of the creation of the world is from one of their Hikayets. "From the supreme Being first emanated light towards chaos; this light, diffusing itself, became the vast ocean. From the bosom of the waters thick vapour and foam ascended. The earth and sea were then formed each of seven tiers. The earth rested on

the surface of the water from east to west. God, in order to render steadfast the foundations of the world, which vibrated tremulously with the motion of the watery expanse, girt it round with an adamantine chain, viz. the stupendous mountains of Caucasus, the wondrous regions of genii and aerial spirits. Beyond these limits is spread out a vast plain, the sand and earth of which are of gold and musk, the stones rubies and emeralds, the vegetation of odoriferous flowers."

"From the range of Caucasus all the mountains of the earth have their origin as pillars to support and strengthen the terrestrial framework."

The Malays are unacquainted with the higher branches of the science of numbers, and indeed have no written system of even common arithmetic. For the little knowledge the better informed possess of its simplest practical rules, they are indebted to the Europeans and Hindoos. Even the lower orders of the Javanese, according to Raffles, from an entire ignorance of arithmetic, or to assist the memory, sometimes use grains of paddy, or small stones.

Marsden states the country people of Sumatra, when they have occasion to recollect at a distance of time the tale of any commodities they are carrying to market, assist their memory by tying knots on a string. This mode he compares with that of

the Peruvian Quipos. The Malays of the Peninsula, I have observed, in measuring out rice, frequently employ a ratan slip, called a gundalan, (a term borrowed from the Hindoos,) on which they make a notch with the thumb-nail for every ten measures; a third person calling out whenever the decimal point is arrived, sa puloh, or gundal; between every ten of these notches a space is left to mark the commencement of a fresh hundred. Stones are sometimes used, one being placed for every ten measures counted. When the number placed amounts to ten, they are swept together, and one is placed denoting a hundred, and so on successively. Stones are also used in making calculations, like the calculi of the Latins, or the Ψηφοι of the Greeks.

The Malay terms for cipher, and division, are of Sanscrit origin, viz. Anka and Bhagian; for addition and subtraction, Malay, viz. Hitong and Tolak, and for sum total or result, Arabic, viz. Jumlah. Multiplication is done by addition. All these processes are frequently performed mentally, and nothing but the sum total committed to figures. These, in keeping accounts, are generally the Hindoo, or what we call the Arabic, figures.

The numerals adopted for noting dates in Malayan books and epistles are the same as those

now in use with the Arabs. The Malay term Bunga, lit. a blossom, serves to express interest of money. The Malayan, too, is a decimal system of numeration, the result of indigitation, and this primitive method of expressing numbers on the fingers is still resorted to, almost universally, in the East. The numerals, indeed, strictly Malayan, go no farther than 1,000. The rest are borrowed from the Hindoo.

The term for unit is satu, asa, or sa; for tens, puloh; for hundreds, ratus; thousands, ribu; tens of thousands, lacsa; hundreds of thousands, kati; millions, yuta. The places of the three last have been transposed, in a singular manner, from the original Hindoo. This circumstance has been noticed by many writers; among the rest by Mr. Crawfurd; all the tribes, he observes, of the Archipelago, employ these terms improperly; that which should express 100,000 passes current for 10,000, &c. Yet the Lampungs, he goes on to say, assign to lacsa, its legitimate sense. Mr. C. regards the general adoption of the error as a certain proof that all who partake of it must have been instructed by one native tribe.

The cardinals, up to ten, are expressed by separate words; (Sambilan, the term for nine, is a compound, signifying one taken from ten;) from ten to twenty, by the units and a decimal

adjunct, blas; thus, sa-blas, eleven; duablas, twelve; tiga-blas, &c. From twenty to one hundred by the units and the termination puloh: for instance, dua-puloh, twenty; tiga-puloh, thirty; and so on to a hundred. The intermediate terms are formed, as in English, by adding the requisite numerals from one to nine, as tiga-puloh-satu, thirty-one; ampat-puloh-ampat, forty-four; from 100 to 1,000 in like manner, with a few exceptions, which merit a brief description.

In common with the Hindoos, Greeks, Latins, and numerous nations of northern Europe, the Malays frequently express numbers between the decimal grades by particularizing the number deficient from the next higher point: thus they have, korang-asa-lima-puloh, (lit. less one than fifty) for forty-nine. Instead of tiga-sa-tengah, three-and-a-half, they often say tengah-ampat, or half one less than four; and for ampat-puloh-lima, forty-five, tengah-lima-puloh, or half ten less than fifty; and for dua-ratus-lima-puloh, two hundred and fifty, tengah-tiga-ratus, or half a hundred less than three hundred. For the mode of forming the fractions and ordinals, I refer the reader to the chapter on Numerals in Marsden's Malay Grammar.

Much information with regard to the derivation of the numerals of the Archipelago, together with

a valuable comparative list in the Javanese, Malay, Bali, Sunda, Lampung, Biajuk, Bugis, Timuri, Friendly Islands, Magindanao, Madagascar, and Papuan languages, will be found in Mr. Crawfurd's history of the Indian Archipelago. The similarity of the quinary and denary terms in most of them clearly points out a common origin.

There is also an alphabetical notation known only to a few, very rarely used, and never for the common purposes of business. It is adopted as a secret cipher, for writing dates, names in books, &c. This system is called the Abjad, from the four letters, Alif, Ba, Jim, and Dal, forming the first word of two Arabic lines; the letters of which have fixed numerical powers. The Arabs lay claim to the invention of it, but the letters composing the Abjad follow the order, not of the Arabic, but of the Hebrew, alphabet. And there is little doubt that the proud bigots who fired the vast library of Ptolemy Soter at Alexandria, declaring the Koran to be the one book needful, and all others that differed from it pernicious; and who utterly destroyed the language and literature of ancient Persia, borrowed from the Jews or from the Phœnicians many far more important discoveries, both in arts and letters, than their reputed invention of the Abjad.

Hebrew Alphabet.	Letters of the Abjad.	Numeric value of the Letters of the Hebrew Alphabet and the Abjad.
Aleph,	Alif,	1
Beth,	Ba,	2
Gimel,	Jim,	3
Daleth,	Dal,	4
He,	Ha,	5
Vau,	Wau,	6
Zain,	Za,	7
Cheth,	He, (*asp. guttural*)	8
Teth,	Ta,	9
Yod,	Ye,	10
Caph,	Kaf,	20
Lamed,	Lam,	30
Mem,	Mim,	40
Nun,	Nun,	50
Samech,	Sin,	60
Hain,	Ain,	70
Phe,	Fa,	80
Tzade,	Sad,	90
Koph,	Kaf,	100
Resh,	Ra,	200
Shin,	Shin,	200
Thau,	Ta,	400

As nearly all their extant compositions are without dates and the names of the authors, it is difficult to ascertain when the intellectual attainments of the Malays were capable of producing any original works; but from internal evidence contained in such of their productions as are left to us, we may safely conclude that they are, for the most part, merely *compilations*, made during

the sway, and under the patronage of, the earlier Mohammedan dynasties.

Among the Malays of the present day we look in vain even for that desire of knowledge which excited their ancestors to cull some flowers of Arabian literature, and to transplant them among their own forests. Works of science are now no longer translated from the Arabic, and creations of the imagination have almost ceased to appear. Their codes of laws, works on science, ethics, &c., seem to have been collected only to lie worm-eaten on the shelves of some venerable Haji or eccentric old woman. *Requiescant in pace!* I would not interrupt their innocent repose; but that so many of my fellow-creatures, endowed with excellent qualities, both of mind and heart, should also lie mouldering and insensible in the lap of superstition and indolence, without making one effort for moral or mental improvement, — this I deeply lament.

The few children educated among them learn nothing, as already shown, but to mumble in an unknown tongue a few passages from the Koran, their creed, and some set prayers, the meaning of which they do not understand, entirely neglecting arithmetic and the acquirement of any useful manual art or employment, by which they might earn an honourable livelihood.

Painting, sculpture, architecture, mechanics, geography, are totally unknown to the Malays. Their literature declined probably with the fall of their empire in the Archipelago: nor could it well be expected to flourish under the Upas trees of Portuguese intolerance, Dutch oppression, and, must I add, of British apathy.

CHAPTER XV.

On the Wild Tribes of the Malay Peninsula.—Aborigines of the Peninsula.—The Battas of Sumatra, or Padæi of Herodotus.—Supposed Tartar extraction of tribes on Peninsula and on Islands of the Indian Archipelago.—Benua tradition.—The Semangs.—Udai.—Benuas.—Their religion.—Government.—Customs.—Upas poison.—The Rayet Laut.—Other races supposed to exist by Malays.—Language.—Concluding remarks.

Incidental allusion has been already made in several parts of this work to certain wild tribes inhabiting the Peninsula. I will now lay before the reader, collectively, all the information respecting them, which a series of inquiries made during three years' residence in their vicinity has enabled me to procure.

Of these tribes, the Semang and Udai are found in forests of the north; the Rayet Utan, the Jakun, Sakkye, Halas, Belandas and Besisik in others to the south; while the Akkye or Rayet Laut (lit. subjects of the sea) dwell upon the shores and islets of the peninsula. Wherever scattered, they live totally apart from the Malays, and differ from them widely in present habits and

religion; in short, are of a much lower grade in the scale of civilization. Without affecting to decide the question whether the Benuas are to be considered aboriginal inhabitants of the Malayan peninsula, from whom the Malays are in part descended, I would direct the attention of my readers to the following facts. The Malays themselves sometimes class the various tribes under one general and expressive appellation, that of Orang Benua — men of the soil. They denominate the four original chiefs of the Benuas "Nenek" or our ancestors: many of their own chiefs derive their descent from them, and bear a Benua title. The elders of the Benuas exercise considerable influence over the elections of Malayan Panghúlus. The Panghúlu of Rumbowe is chosen alternately from a Jakun tribe (the Bodoanda Jakun) and a Malay tribe—the names of inland places are chiefly Benua terms. Mutatis mutandis, there is a striking resemblance in feature, between the Benua and the Malay, and scarcely less in their respective languages. Opinions in favour of the affirmative hypothesis are entertained by many of the Benuas and Malays themselves. But, from what branch of the great family of mankind the Benuas spring, tradition is almost silent. Their general physical appearance, their lineaments, their impatience of control, their nomadic habits,

a few similarities in customs, which will be cursorily noticed as we proceed, all point to a Tartar extraction.

The Battas, a supposed aboriginal race inhabiting the neighbouring island of Sumatra, are not unlike the Malays and Benuas of the peninsula in feature; but are a finer race of men. They are said to eat their aged relatives, a custom mentioned by Herodotus as prevalent among the Massagetæ (Herod. Clio I. c. 216), and speaking of the eastern countries of India (Thalia III. c. 99), producing gold, and tributary to the Persians under Darius, he particularizes the Padæi, a pastoral people; amongst whom when any person falls sick, or arrives at an advanced age, his friends dispatch him, and eat his flesh with rejoicing, upon the principle that neither disease nor death ought to spoil their expected cannibal repast.

Rennel, in his chapter on the twenty Satrapies of Darius Hystaspes, is of opinion, that Herodotus, when he thus describes the East of India and customs of the Padæi, must have meant a tribe who inhabit the banks of the Ganges, the proper and Sanscrit name of which, he says is Padda: Ganga being the appellative only: so that the Padæi may answer to the Gangaridæ of later Greek writers. Now, with due deference to the case of the Brahmin Calamus adduced by Rennel,

which, even if authentic, was most probably an act of self-destruction at a distance from his own country, and as such, not bearing on the question, and since it is not reasonable to imagine that the Brahmins, who have for ages past inhabited the banks of a river so peculiarly sacred, should, in such a locality, and in violation of their most holy laws and tenets, habitually butcher their aged parents, eat flesh and glut themselves with human carnage; and that, in preference to the generally accepted name of the river, the Hindoos dwelling on its banks should be known to Herodotus, by the comparatively obscure term Padda, — under such circumstances I say, it is not unfair to express a doubt whether the father of history, in alluding to the Indians eastward as barbarous tribes, eaters of fish, of human flesh, as speaking different languages, as getters of gold, roaming the forests, morasses, rivers, and coasts, could have spoken of the then highly civilized inhabitants of the banks of the Ganges, professing the tenets of Brahma. The description, as far as it goes, appears to me to apply much better to the savage tribes still more remote towards the east, scattered over the Golden Chersonesus and the auriferous countries of the Eastern Archipelago. The term Batta might easily be converted into Padda, particularly as it must have been commu-

nicated orally, and the description of the singular practice of killing and eating their old relatives lest they should die of sickness and old age, existing among the Padæi of Herodotus, and that given by Sir S. Raffles* of the present Battas of Sumatra, is a remarkable coincidence, to say the least of it.

The state of the question amounts pretty nearly to this, either the hypothesis of Major Rennel is not to be taken for granted; or Herodotus is unjust, who is thereby made to accuse the Indians of barbarism, and what has been advanced above is untenable. I will only add that the general accuracy of the historian is beyond dispute, and that during his researches in Egypt and Babylon he appears to have received accounts of the tribes he describes from some of the adventurous traders, who are known to have sailed from the shores of the Red Sea, and the banks of the Euphrates, coasting the shores of India to the Archipelago, and who returned to their native lands

* "I was informed, that formerly it was usual for the people to eat their parents when too old for work. The old people selected the horizontal branch of a tree, and quietly suspended themselves by their hands, while their children and neighbours forming a circle, danced round them crying out 'when the fruit is ripe, then it will fall.' This practice took place during the season of limes, when salt and pepper were plenty, and as soon as the victims became fatigued, and could hold on no longer, they fell down, when all hands cut them up and made a hearty meal of them."—Memoirs, p. 427.

laden with the gold dust, ivory and spices of the east. The Malayan Peninsula, or Chryse, and Sumatra, so rich in gold, camphor, pepper and ivory, would be the first countries producing these tempting articles of commerce that fell in their way. The existence and peculiar habits of such a race as the Battas, in whose country many of the richest gold mines lie, could not have remained long a secret to such inquisitive navigators.

Among the Mongol-featured Dayaks, Harafuras, and other supposed aboriginal tribes of the Indian Archipelago, prevail many customs akin to those of the ancient Tartar hordes. But as stated before, there is no authentic record of the direct peopling of the islands from the Hyperborean regions of the Imaüs and Caucasus. The descent from a lofty mountain of the ancestors of the Benua, as mentioned in a tradition related to me by one of their chiefs, may perhaps be interesting. The geographical difficulties of such a supposition vanish, when the erratic habits of the Tartars are considered, not to dwell upon a very current belief, that the Peninsula of India once formed an unbroken continent with the land in the Indian Archipelago, now shattered by some convulsion of nature into large and countless islands. This tradition is adverted to by Sir S. Raffles, (Hist.

Java, vol. ii. p. 65) as also a singular opinion that Java was originally peopled by emigrants, coming in vessels from the Red sea. This people (the Javanese), he relates, are supposed to have been banished from Egypt, and to have consisted of individuals professing different religious persuasions, who carried along with them to the land of their exile, their different modes of worship and articles of belief. Some are said to have adored the sun, others the moon; some the elements of fire or water, and others, the trees of the forest. Like all other uncivilized men, they were addicted to the arts of divination, and particularly to the practice of astrology. In other respects, they are described as savages, living in hordes without fixed habitations, without the protection of regular government, or the restraint of established law. Respect for age was the only substitute for civil obedience. The oldest man of the horde was considered its chief, and regulated its simple movements, or prescribed its political duties. Could this have been a colony of Tartars from the shores of the Red Sea? The habits and customs of these emigrants bear much stronger affinity to those of the Tartars, and the existing savage tribes of the Indian Archipelago, than to those of the ancient Egyptians.

The following is the substance of the tradi-

tion, entertained by the Benuas regarding their origin.

TRADITION OF THE ORIGIN OF THE BENUAS.

In the beginning of the world, a white Unka and a white Siamang, dwelt on a lofty mountain: they cohabited and had four children, who descended from the mountain into the plain, and became mankind. From them sprang four tribes. In after times the heads of these tribes, Nenek Tukol, Nenek Landassan, Nenek Jelandong, and Nenek Karah, were invested by an ancient king of Johore, with the honorary titles of To Batin Kakanda Unku, To Batin Sa ribu Jaya, To Batin Johan Lelah Percasseh, and To Batin Karah.

The first founded the state of Calang, and possessed the canoe Sampan Ballang; the second ascended the Samawa, or Lingie river, and founded Sungie-ujong; the third proceeded to the hill of Lantei Kulit, and founded the state of Johole; and the fourth to Ulu Pahang.

It is also stated by the Benuas and admitted by the Malays, that before the Malay Peninsula had the name of Malacca, it was inhabited by the Benuas. In course of time, the early Arab trading vessels brought over priests from Arabia, who made a number of converts to Islam; those of the Benuas that declined to abjure the religion

and customs of their forefathers, in consequence of the persecutions to which they were exposed, fled to the fastnesses of the interior, where they have since continued in a savage state. Some modern Malays, however, ascribe the dispersion of the aborigines to the Portuguese invasion in 1511; but this opinion is not borne out by the native histories of the events of that period, and is contradicted by the following occurrence which I have already alluded to, in this volume, (Chapter VIII. p. 77,) viz. that when Tu Pattair, a chief from Menangkabowe, settled in Naning; in the seventh century of the Hejira, he found the interior then occupied by the Jakuns, with whose females his followers intermarried, and whose descendants are the Malays, at present occupying Naning. Many of the Benuas, as these intruders encroached, betook themselves to the rocks and woods, among which they lead a wandering life. I will now proceed to give an account of these tribes in detail.

Of the Semang I have not had an opportunity of personally judging: from numerous enquiries among intelligent Malays, who have had much intercourse with this tribe, it would appear that the Semang does not differ much in personal appearance from the Jakun, having the same curly and matted though not frizzled hair, with a complexion generally a little darker. They are

classed by Malays into four tribes, the Semang of the Marsh, of the Hill, and of the Coast; and those who have been somewhat civilized by intercourse with Malays, the Semang Paya, Semang Bukit, Semang Bakowe, and Semang Bila.

According to Sir S. Raffles and Mr. Anderson, the Semang of Quedah has the woolly hair, protuberant belly, thick lips, black skin, flat nose, and receding forehead of the Papuan: this is a little at variance with the statements of the natives, who affirm they differ but little, as just mentioned, from the Jakun. Mr. Anderson describes the Semangs of Perak, as resembling those of Quedah in personal appearance, but speaking a different dialect; as somewhat more civilized, and fond of collecting gold and silver, to ornament their spears and knives; which they obtain in exchange for the products of the woods. The Semangs, I was told, by Abdallah, an aged Malay of Perak, are no other than the Jakuns of Rumbowe and Sungie-ujong. The ex-Sultan of Quedah also declared to me, that those of Quedah are not to be distinguished from the Jakuns around Malacca, only perhaps that they are a little more savage and uncouth, from not mixing so much with the Malays. They possess, he says, the same curling black hair, are a little darker in colour, and have not the thick lips of an African: they subsist by hunting,

and make huts of the branches, and clothes of the bark, of trees, shunning the haunts of more refined beings.

Mr. Anderson states that the Malays possess no tradition of the origin of the Semangs, but he does not appear to have made enquiries on this point from the Semangs themselves. They are numerous in Quedah, and reside generally on or near mountains, such as those of Jerrei and Juru; and are found in Tringanu, Perak, and Salangore. They live in rude huts, easily removed from place to place, constructed of leaves and branches. Their clothing is a scanty covering made of the bark of trees; sometimes a cloth obtained from the Malays. Birds and beasts of the forest, wild roots and yams, constitute their food: they worship the sun. The Malays have an idea, that when a Semang dies, the body is eaten, and nothing but the head interred; a custom, which if it exists, reminds us of one prevalent among the Issedones, a tribe of ancient Scythians, who, after feasting on the body of the deceased, preserved the head, carefully removing the hair. The Semang women like those of the ancient Massagetæ, and the more modern Tartar Kie-Kia-sse tribes, are said to be in common like their other property. They have chiefs, or elders, who rule the different tribes. The Semangs are expert hunters. Mr. Marsden gives

the following account of the manner in which they catch the elephant and rhinoceros. "Small parties of two and three, when they have perceived any elephants ascending a hill, lie in wait, and, as the animals descend again, which they usually do at a slow pace, plucking the branches as they move along; while the hind legs are lifted up, the Semang, cautiously approaching behind one of them, drives a sharp pointed bamboo, or piece of nibong, which has been previously well hardened in the fire, and touched with poison, into the sole of its foot, with all his force, which effectually lames, and most commonly causes him to fall, when the whole party rush upon him with spears and sharp pointed sticks, and soon despatch him. The tusks are extracted and bartered to the Malays, for tobacco, salt or cloth. The rhinoceros they obtain with much less difficulty. This animal, which is of solitary habits, is found frequently in divers marshy places, with its whole body immersed in the mud, and part of the head only projecting. The Malays call it Badak Tapa, or the recluse rhinoceros. Towards the close of the rainy season, it is said to bury itself in this manner, and upon the dry weather setting in, and from the powerful effects of a vertical sun, the mud becomes hard and crusted, so that the rhinoceros cannot effect its escape without considerable

difficulty and exertion. The Semangs prepare large quantities of combustible materials with which they quietly come up to the animal, who is aroused from his reverie by an immense fire over him, and this being well supplied by the Semangs with fresh fuel, soon completes his destruction, leaving him, also, well roasted for dinner. The projecting horn on the snout is carefully preserved, being supposed to be possessed of medicinal properties, and highly prized by the Malays."

The Udai tribe is little known. Many Malays believe they are a class of Jakuns; while others affirm that they are a colony from some foreign country: this circumstance, together with the similarity of the name Udai, to that of the Greek term for the Jews, has given rise to a supposition, more fanciful than true, that they are a remnant of one of the lost tribes of Israel. The physical appearance and habits of the Udai as described by the natives, do not support this theory: nor can we find any record, or even vague tradition of their immigration. The Tuanku Putih of Rumbowe informed me, that the Udai are a race of savages, thinly scattered over the states of Jellabu, Pahang, Tringanu and Quedah, and resemble in features, the darker variety of Jakuns. Their size is represented as smaller, and their habits more savage, rarely constructing huts, and, like

some of the ancient tribes of Mexico, described by Clavigero, preferring the delights of the chace to the monotonous drudgery of agriculture; without religion, laws, and without any form of government. They employ the day in roaming the forest, subsisting on the flesh of the animals they catch, on wild roots and fruits, and sinking down to repose wherever fatigue or the shades of night overtake them. They have no knowledge of letters or other symbols to express articulate sounds; of the spoken language I was unable to obtain any vocabulary. They are said never to intermarry with the Jakuns, who accuse them of devouring their own dead, and of cohabiting with the beasts of the forest, particularly the Siamang. They go nearly naked, never wash their bodies, wear no covering for the head, and use the sumpitan, poisoned arrows, and sharpened nibong stakes, burnt at the end, as spears.

Under this head I shall class the various tribes, known under the terms, Jakun, Orang Bukit, Rayet Utan, Sakkye, Halas, Belandas, Besisik, and Akkye.

The term Benua occurs, with a slight variation in the manner of pronouncing it, in the dialects of the Indian islands, as far as the Philippines, signifying country, region, land, and is not, as Sir Stamford Raffles supposed, of Arabic origin, from

ben, or beni, a tribe. It may possibly have been derived from the Sanscrit root, ban, which signifies a forest; banwas, an inhabitant of a forest, an outcast, a man separated from his family. It is curious that the native term for Malay, Malayu, and that for Turk, should also have a similar import. The Halas are said to be a tattooed race, living in the interior of Perak. Besides the tribes I have just mentioned, are numerous others, scattered about the southern parts of the Peninsula. There are no less than twelve in Sungie-ujong and Salangore. The hills and forests most frequented by them, are those of Rumbowe, Bukit Lanjut, Bukit Jellabu, Bukit Segamet, Utan Padang Kladi, Ulu Calang, Jompole, Bukit Birnang, Kabangan Naga, Bukit Kalidang Buayer, Bukit Panchur, Battang Labu, Bukit Singhi, near Ayer-pannas, Gappam, Amplas, Pijjam, and indeed the whole of the mountainous chain running down the middle of the Peninsula, from Quedah to Point Ramunia. These tribes are, I take it, merely divisions of the Benua, and sometimes owe their appellations to their chiefs or to the localities they frequent.

The features of all the tribes that have fallen under my observation, viz. the Jakun, or Sakkye, the Belandas, the Besisik, the Akkye, and two other tribes from Salangore, as before observed,

bear a common resemblance to the Malays, whose blood has not been much intermingled with that of Arabs or Mussulmans from the coast of India. In stature, they are on the whole, a little lower than the ordinary run of the latter. Their bodies, from want of proper attention to cleanliness, emit a fetid odour, like that of Hottentots, or wild beasts. Their hair is black, often with a rusty tinge; it is sometimes lank, but generally matted and curly, differing, however, much from the woolly crisp hair of the Hottentot, and from that of the Malay, only in its being more neglected, allowed to grow to a great length, and constantly exposed to the rays of an equatorial sun, against which it forms their almost only protection, when wandering at a distance from the shades of their umbrageous forests. The eye of the Benua surpasses that of the Malay, in keenness and vivacity, as well as in varying expression; nor is it so narrow, nor are the internal angles so much depressed as among the Chinese and Javanese. The forehead is low, not receding. The eyebrows, or superciliary ridges, do not project much. The mouth and lips are large, but often well-formed and expressive; the beard is scanty, as among the Tartars. They have the same sturdy legs, and breadth of chest, the small, depressed, though not flattened nose, with diverging nostrils, and the broad and

prominent cheek bones, which distinguish that race of men. When we make comparisons between the physical appearances of Malay and Benua, the changes induced by a superior state of civilization, better species of food, more settled habits of life, the admixture of Arab and Indian blood, must always be taken into calculation.

Most of the wild tribes possess only faint glimmering ideas respecting the existence of a Supreme Being; but with the savages of Tartary and North America, they adore a superior power, not in temples made with hands, not in the form of graven, sculptured, or painted images, but through the medium of one of the greatest and most splendid of his apparent created works—the Sun—the Baal of the Chaldeans—the Mithras of the Persians—and the Belphegor of the Moabites. They also entertain a high veneration for the stars which, from their brilliancy and powerful influence over the face of nature, first excite the attention and claim the adoration of rude nations. Independently of an impulse, mysterious and undefined, that exists more or less in the hearts of all rational beings, to respect the controlling influence of an infinitely superior power, there are two lower, and if I may so speak, secondary impulses, of a more tangible and apparent nature, that stimulate the mind of man, especially in an infant state of

society, to look up to a God, and which seem to divide natural religion into two distinct branches; I mean the impulses of veneration and fear. The visible and glorious sources of light, darkness, warmth, and the seasons, fire, and other useful objects, excited the former: while thunder, lightning, whirlwinds, earthquakes, volcanos, disease, famine, and death, by the sensible ills they caused, awoke the latter. In the next stage of the progress of a savage to spiritual knowledge, the first impulse prompts him to the belief, that these external agents, are each under the guidance of unknown superior powers, who are either worshipped from feelings of gratitude and veneration, or propitiated through fear; hence, what has been termed devil-worship, amongst barbarous nations, and the curious invention of fates and furies, by more intelligent theologists.

Some of the modern Tartar tribes still, we are told, adore the luminaries of heaven, worshipping the sun at his rise, and the moon at night. Numberless other races besides those I have alluded to, worshipped the sun, moon, stars, and fire. Thus it is that the unenlightened families of the human race, from whom the blessed words of revelation have for inscrutable purposes been withheld, at first learn to trace the attributes of a great and benevolent Creator inscribed in the large and

visible characters of his glorious works, until their first and purer ideas become tainted by the absurdities of superstition, and by the fallacies of reason.

> "Est Deus in nobis; agitante calescimus illo:
> Impetus hic sacræ semina mentis habet."
> Ov. Fast. Lib. I. 65.

Some have an indistinct idea of two superior beings whom they name Dewas and Bilur; and, like the Tartars, believe in a spirit whose abode is the summit of high mountains. But the far greater proportion is born, exists, and dies without the slightest recognition of an All-powerful creator. The whole, however, are very superstitious, believing in the baneful influence of numerous malignant spirits whom they endeavour to propitiate by incantations and offerings. They never, at least as far as my knowledge extends, attempt to personify these imaginary beings by idols or other external semblance or typification. The priests, incantators, or exorcists, are styled Poyangs. These jugglers are presumed to be, as were other professors of the craft in dark and idolatrous ages, profoundly skilled in the healing art, and to possess a deep insight into the arcana of nature; and these are the acquirements in fact which enable them to exercise so powerful a tyranny over the minds of their more unenlightened fellow-creatures. The soul of a Poyang after death is supposed to enter

into the body of a tiger.* This metempsychosis is presumed to take place after the following fashion. The corpse of the Poyang is placed erect against the projection near the root of a large tree in the depth of the forest, and carefully watched and supplied with rice and water for seven days and nights by the friends and relatives. During this period the transmigration (believed to be the result of an ancient compact made in olden times by the Poyang's ancestors with a tiger) is imagined to be in active operation. On the seventh day, it is incumbent on the deceased Poyang's son, should he be desirous of exercising similar supernatural powers, to take a censer and incense of Kamunian wood, and to watch near the corpse alone; when the deceased will shortly appear in the form of a tiger on the point of making the fatal spring upon him. At this crisis it is necessary not to betray the slightest symptom of alarm, but to cast with a bold heart and firm hand the incense on the fire; the seeming tiger will then disappear. The spectres of two beautiful women will next present themselves, and the novice will be cast into a deep trance, during which the initiation is presumed to be perfected.

* Among the Scythians (See Herodotus, Melp. 105,) each individual of a particular tribe is said to become, once during life, a wolf for a few days, and then to resume his natural shape.

These aerial ladies thenceforward become his familiar spirits, "the slaves of the ring," by whose invisible agency the secrets of nature, the hidden treasures of the earth are unfolded to him. Should the heir of the Poyang omit to observe this ceremonial, the spirit of the deceased, it is believed, will re-enter for ever the body of the tiger, and the mantle of enchantment be irrevocably lost to the tribe.

The Poyangs are imagined to be adepts in the Tuju, or the art of killing an enemy however distant, by the force of spells, and by pointing a dagger or sumpitan in the direction of his residence; in performing the incantations termed Besawye and Chinderwye; and in discovering mines and hidden treasures. They are imagined to be endowed with the power of curing the most grievous sicknesses, by causing their familiars to appear and minister to the sufferers. The incantations are carried on by night: fire, incense, together with many herbs and roots of peculiar virtues are employed. The Besawye consists in burning incense, muttering midnight spells over a variety of herbs and plants, among which are the Pallas, the Subong Krong, the Lebbar, and the Bertam, and in calling upon the spirit of the mountains. Should the process be successful, the spirit descends, throwing the exorcist into a trance,

during which the knowledge he wishes to obtain is imparted.

The better informed of the Benuas have a confused idea that after death the spirits of good men travel towards the west, and are absorbed into the effulgence of the setting sun, "the eye of day," as he is poetically termed by most of the tribes of the Indian Archipelago. It is to prepare the traveller for this journey that the weapons and cooking utensils used by him in life, (just as the gold and silver paper representations of houses, servants, &c., are burnt by the Chinese for the benefit of their relatives in the other world,) and a pittance of food are buried along with the corpse. The souls of the bad are to be devoured by spectres, who approach the graves for that purpose on the seventh day after interment, on which fires are kindled as will be mentioned hereafter, to drive the evil spirits away.

The idea that man's more ethereal and vital principle is ultimately absorbed in the western sun may, I think, be regarded merely as the early offspring of human reason in a simple state of nature,* looking up to that splendent orb with veneration, for its glorious appearance, for its

* Many of the rude American tribes entertain the belief that their souls after death pass to the hunting grounds of the Great Spirit in the West.

obvious causation of day and night, for its benign influence over all created objects animate and inanimate, and through the vivifying and genial warmth of its rays, for its conversion of innumerable myriads of dormant atoms into living things, in short for its being the one apparent source of life, and consequently the bourn to which all life must return. Thus the most ancient Buddhism fixed in the west its sacred place of rest, where the souls of good men were absorbed in the divine essence, there to enjoy a state of tranquil and eternal beatitude. Subsequently, however, this natural and most extensive faith of the world underwent several changes, not unfortunately for the better, on the principle of its own metempsychosis, but changes suggested by the crafty priests of Egypt, Tartary, and India, for whose ambitious purposes of self-aggrandizement, the simple doctrine, that like the great luminary of day, we rise, culminate, and finally sink in the west, re-appear to sink again, and again emerge into a new state of existence, was not sufficient. Hence the institution of religious codes artfully framed, and the invention of superstitious horrors and punishments. The guilty spirit was consigned to loathsome forms of insects, reptiles, and other animals, and made to pass by continued gradations through numerous varieties of exist-

ence, until deemed fit to become part of the divine essence.

The Egyptians were, we are informed by Herodotus, the first of all mankind who affirmed the immortality of the soul, and believed that it returned again into a human body, after undergoing a series of transmigrations during a term of 3,000 years: from the Egyptian priests, and the Brahmins of India, the Samian philosopher took up his train of thinking, which Plato continued, maintaining that the soul flitted from one form to another, wearing out many bodies in its eccentric course, and that it had a pre-existence before it became manifest in the human shape. — *ἀλλὰ γὰρ ἂν φαιήν ἑκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε κἂν πολλὰ ἔτη βιῷ. Εἰ γαρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ ἀεὶ τὸ κατατριβόμενον ἀνυφαίνοι, ἀναγκαῖον μέντ' ἄν εἴη, ὁπότε ἀπολλύοιτο ἡ ψυχή, τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσαν, καὶ τούτου μόνου προτέραν ἀπόλλυσθαι.* (Phædo.)

The Benuas are divided into tribes, each under an elder, termed the Batin, who directs its movements and settles disputes. In the states of Sungie-ujong and Johole are twelve tribes, consisting of upwards of 1,000 individuals, under twelve batins, who, as mentioned in the account of these states, have the power of electing the Malay chiefs.

Under each batin are two subordinates, termed Jennang and Jurokra, who assist the former in his duties. A Jurokra of the Besisik tribe, named Tenggin, from the interior of Salangore, and a Poyang named Ambui, of the Belandas tribe, informed me that the latter had four batins named Banning, Lunggeyng, Singa-quassa, and Pakat. The Besisik tribe has one batin only, Palimpei, who succeeded his uncle, Breyk, a short time ago pro tempore, until his son, now a child, be old enough to take upon himself the direction of the affairs of the tribe. The Belandas have four Jennangs, viz. Pawampa de Cheyng, Ampu Manis, Palsye, and Rumbong; and two Jurokras. The Besisik, one Jennang named Mumin; one Jurokra, Sekannal, and one Poyang, Mannan. The functions of their batin resemble those pertaining to the Malay Rajah; the title of Jennang is equivalent to that of the Malay Panghúlu; and that of the Jurokra to that of Mata Mata. There is also a war chief called Palima, identical with the Malay Panglima. This form of government, as well as that of the Malays, proves the truth of the axiom, that the people are, from the very commencement of the social state, the source of all power and jurisdiction, voluntarily giving up their liberty, and placing it in the hands of persons to whom, from age and experience, they are natu-

rally led to look up, and to receive their dicta as laws. In such a course of things, laws must have preceded the knowledge of letters, and the other arts of civilized life; and this we accordingly find to be the case in the oral traditional codes which exist, and are in force among the Benuas, and among other tribes of this part of the globe.

Capital crimes, as murder, are punished by drowning, by impaling, or by exposure to the sun, leaving the criminal bound to a Nipah tree, to perish from heat and hunger. Adultery is punished with death, if the parties be caught in the act. The law of inheritance differs from that introduced by the early Menangkabowe colonists, being in favour of the eldest son.

The following passage, explanatory of the customs of the Benua, is translated from a copy of an old Malay MS., which was sent to me by one of the Salangore chiefs, and purports to be the answer given by the four chiefs, or Neneks, who were summoned to the presence of Mahomed Shah, king of Johore.

"We wish to return to our old customs, to ascend the lofty mountain, to dive into the earth's deep caverns, to traverse the boundless forest, to repose, with our head pillowed on the knotted trunk of the Durian tree, and curtained by Russam leaves. To wear garments made from the

leaves of the Lumbah, or Terap tree, and a head-dress of Bajah leaves. Where the Meranti trees join their lofty branches, where the Kompas links its knots, there we love to sojourn. Our weapons are the tamiang (or sumpitan), and the quiver of arrows imbued in the gum of the deadly Telak. The fluid most delicious to us is the limpid water that lodges in the hollow of trees, where the branches unite with the trunk; and our food consists of the tender shoots of the fragrant Jematong, and the delicate flesh of the bounding deer."

Like the Thyrsagetæ of Sarmatia, the Benuas live by the chace, eat the flesh of animals, and seldom sow any grain. In making alliances, or taking solemn oaths, they dip their weapons into a mixture, of which blood forms a principal ingredient. This is also customary, even with the Malays, and the ceremony is termed by them "Sumpah Setia Berkacha-darah." We are informed by Herodotus (Melp. iv. c. 70.) that whenever the Scythians entered into alliances, they poured wine into a large earthen vessel, and mingled it with the blood of the contracting parties: they then dipped their weapons into it, and quaffed the mixture, using many solemn imprecations. A somewhat similar custom prevails among a Tartar race, termed the Hioum Noe, who caused the Chinese ambassadors, in ratification of a treaty

of peace, B.C. 124, to drink the blood of victims from a human skull.

One of the Benua terms for thunder is gantar, signifying, in Malay, terrible, fearful. They dread it nearly as much as the black Tartars, who, M. Claude Visdelou observes, when they hear it, are seized with fear and horror, halt their armies, and are afraid to go out, deeming it to be the voice of the Heaven they worship.* White, among the Benuas, appears to be regarded, as among the Tartars, a sacred colour. The former have their white Siamang, the white alligator, and the white unka: while the latter have the sacred white horse, the white mountain, and the white-haired victims offered in sacrifice.

Many of the Jakuns have been converted to Islam and intermarried with the Malays. I have seen several living with Malay families, both males and females, whom I could not distinguish from the Malays either in personal appearance or dress. Some years ago, a pious Mussulman lady brought several families of a tribe from the woods of Padang Kladi to Malacca; fed and clothed them,

* "Ces peuples adorent le Ciel avec le plus profond respect. Ils font toujours mention du Ciel dans toutes leurs affaires. Quand ils entendent le tonnerre ils sont saisis de crainte et d'horreur. Ils font faire alte à leurs armées et n'oseroient passer outre; ils disent que le Ciel a crié."—Suite des Observations, p. 293.

and eventually persuaded her flock to undergo the rite of circumcision, and to embrace Mohammedanism. I was told that three of the proselytes, a man and two women, went a few years ago with their mistress and her mother Khatijeh on a pilgrimage to Mecca. The mistress married in Arabia and died in childbirth. Khatijeh still remains in Arabia with the three Jakuns. The rest, with the exception of one of the females, who became the concubine of a Sepoy of the Golundauze, returned from Malacca to their native woods.

The Jakuns are extremely proud, and will not submit, for any length of time, to servile offices or to much control. Attempts have been made to domesticate them, which have generally ended in the Jakun's disappearance on the slighest coercion. One of a tribe from Salangore staid with me for some days, but as I had no occasion for his services, he went back reluctantly to his tribe. They are remarkably honest, being never known to steal any thing, not even the most insignificant trifle. On long journeys the women carry their children in a rude sling suspended from the shoulders. They are fond of music, and have two instruments, one like a violin, and the other a rude flute. Their songs run in measured slocas, and though wild, are characterized by a pleasing and artless melody.

Both men and women go nearly naked whilst near their own haunts: they wear nothing but a strip of the fibrous bark of the Terap tree, beaten into a sort of cloth of a reddish brown colour, called a Sabaring, round their loins; part of this comes down in front, is drawn between the legs, and fastened behind. The men sometimes encircle their heads with a string of Pallas leaves. On visits to Malay villages they generally contrive to appear more decently clad. The women particularly take great pleasure in silver bracelets, rings, and other ornaments. I do not recollect that I have seen any instance of the Benua wearing the skins of wild beasts as has been alleged. They carry about them little mat pouches containing generally a small portion of tobacco, a flint and steel, a knife, and a rude bamboo call or whistle. Their arms, as before stated, are the sumpitan, bamboo quiver of poisoned arrows, a small quantity of the dark brown poison in a semi-fluid state contained in a small bamboo, the parang, and a spear with a long shaft. Three individuals belonging to a tribe from the interior of Sungie Rhya, who visited me at Qualla Lingie, amused themselves during the greater part of the morning in shooting their arrows at the monkeys that swarmed among the boughs of the lofty fruit trees around my tent. They evinced a remark-

able dexterity in the use of these dangerous weapons, blowing the arrows with great precision of aim, and with such a velocity as to render the transit of the slender dart for a considerable distance from the mouth of the tube invisible. It is propelled by collecting a considerable quantity of air in the lungs, and suddenly emitting it with a sharp noise resembling that occasioned by the discharge of an air-gun. The sumpitans made use of on this occasion were about ten feet long. The range, to take proper effect, is about sixty or seventy feet. They employ three preparations of the Ipoh or Upas poison to tip the arrows, distinguished by the names Ipoh Krohi, Ipoh Tennik or Kennik, and Ipoh Mallaye.

The Krohi is extracted from the root and bark of the Ipoh tree, the roots of the Tuba* and Kopah, red arsenic, and the juice of limes. The Tennik is made in the same manner as the Krohi, leaving out the Kopah root. The Mallaye poison, which is accounted the most potent of the three, is prepared from the roots of the Tuba, the Perachi, the Kopah and the Chey; and from that of the shrub Mallaye; hence its name.

* According to Marsden, the Tuba is a climbing plant, the root of which being steeped in water, or the infusion, which is white, being poured into water, stupifies fish. The Tuba biji, or seed Tuba, he says, is the Tuba baccifera of Rumphius, and the Menispermum cocculus of Linnæus.

The process of concocting these preparations is as follows:—The roots are carefully selected and cut at a particular age of the moon: I believe about the full. The woody fibre is thrown away, and nothing but the succulent bark used. This is put into a quali (a sort of pipkin made of earth) with as much soft water as will cover the mass, and kneaded well together. This done, more water is added, and the whole is submitted to a slow heat over a charcoal fire until half the water has evaporated. The decoction is next strained through a cotton cloth, again submitted to slow ebullition until it attains the consistency of syrup. The red arsenic (Warangan) rubbed down in the juice of the sour lime, the Limou Assam of the Malays, is then added, and the mixture poured into small bamboos which are carefully closed up ready for use. Some of the tribes add a little opium, spices and saffron; some, the juice of the Lanchar, and the bones of the Sunggat fish burnt to ashes.

A number of juggling incantations are performed, and the spells gibbered over the seething caldron by the Poyangs, by whom the fancied moment of the projection of the poisoning principle is as anxiously watched for, as that of the philosopher's stone, or the elixir vitæ by the alchymists and philosphers of more enlightened

races. When recently prepared the Ipoh poisons are all of a dark liver-brown colour, of the consistency of syrup, and emit a strongly narcotic odour. The deleterious principle appears to be volatile as the efficacy of the poison is diminished by keeping.

The arrows are very slight slips of wood, scarcely the thickness of a crow-quill, and generally about eight inches long, tapering to a fine point. This is coated with the poison which is allowed to inspissate thereon for the space of an inch or so. They then cut the arrow slightly all round at the part where the coat of poison ends; consequently it almost invariably snaps off on piercing the flesh of the victim, leaving the envenomed point rankling in the wound. At the other end of the arrow is a cone of light pith-like wood, which is fitted to the tube of the sumpitan, and assists materially in the propulsion and direction of the arrow. From experiments I caused some of the aborigines to make with these poisoned weapons on living animals in my presence, I am enabled to offer the following results shewing the efficacy of the Kennik preparation.

A squirrel died in twelve minutes, young dogs in from thirty-seven to forty minutes, a fowl in two hours, one lingered seven hours and a half. Three arrows tipped with the Mallaye preparation,

it is affirmed would kill a man in less than an hour, and a tiger in less than three hours. ' According to the aborigines, the only remedy against the poison is the recent juice of the Lemmah kopiting, rubbed round and into the wound, and afterwards over the limb into which the puncture has been made. The arrow seldom penetrates farther than an inch, snapping off as mentioned above.

The following are the symptoms evinced by a strong healthy pup, struck in the right hip; the arrow penetrated about one-fourth of an inch only.

In six minutes afterwards, the animal exhibited signs of uneasiness, yawned, and moaned; in ten and-a-half minutes, grew sick, vomited the contents of the stomach; continued vomiting at intervals, bringing up small quantities of a white, frothy-looking fluid: in sixteen minutes, the muscles of the chest and diaphragm were powerfully excited; slight convulsive twitchings in the legs succeeded: in twenty minutes, fell on its side, foamed much at the mouth; again rose on its legs, and struggled violently as if to get loose: in twenty-three minutes, still foaming at the mouth, involuntary alvine evacuation; again fell down, after painful retching and ineffectual attempts to vomit, continued in this state; the efforts to relieve the stomach and chest gradually becoming

weaker, till in thirty-seven minutes after the introduction of the poison, it died strongly convulsed. On dissection, by Mr. Maurice, the surgeon of the 23rd M. L. I., a frothy saliva-like fluid was discovered in the stomach, the gall bladder distended with bile. The intestines unusually pale; in the cavity of the thorax, on each side, were found about four drams of a serous fluid. The brain and spinal chord, I regret to say, were not examined. Taking into consideration the complicated nature of its preparations, it would be difficult to decide from the above train of symptoms whether the Upas poison should or should not be classed, as it has been by some writers, among the narcotic acrid vegetable poisons.

With regard to the Ipoh tree of the Malay Peninsula, from the description of it given to me by the natives, I much question its identity with the Anchar or upas tree of the Javanese forests, described by Dr. Horsfield, and the Arbor toxicaria of Rumphius. It may be superfluous to add, that in the wildest tales related to me by the aborigines about the deadly qualities of this poison, there is nothing to corroborate the extravagant fictions with which Foersch so easily amused the credulity of half Europe. It is probable that the Lemmah kopiting, a shrub said by natives to be

the only antidote against it, may be found to bear some botanical affinity to the Feuillea cordifolia, ascertained by Monsieur Drapiez to be a most powerful antidote against vegetable poisons. The native names which I have now recorded will, it is hoped, afford some clue to botanists visiting the Straits of Malacca, or the islands of the Indian Archipelago, for a more scientific investigation, both of the plants of which the poison is composed, and of its antidote, the Lemmah kopiting.

The huts which I have seen have been invariably situated on the steep side of some forest-clad hill, or in some sequestered dell, remote from any frequented road or foot-path, and with little plantations of yams, plantains, and maize, about them. The bones and hair of the animals, whose flesh the inmates of these scattered dwellings feed upon, strew the ground near them, while a number of dogs, generally of a light brown colour, give timely notice of the approach of strangers.

The huts themselves are rude edifices, perched on the top of four high wooden poles; thus elevated from fear of tigers, and entered by means of a long ladder, presenting no very satisfactory appearance to the uninitiated, through certain holes which serve as doors.* The roofs

* M. Claude de Visdelou says of the Toupo tribe of Tartars, (Hist. de la Tartar, p. 152.) "Ils se font des huttes d'herbes et de

are often thatched with chucho-leaves. There is but one room, in which the whole family is huddled together, with dogs and the bodies of the animals they catch. They are interdicted by one of their singular rules from using any other wood than that of the Petaling and Jambu klat, in the construction of these huts. The huts are so made as to be moveable at a moment's warning; on the appearance of small-pox, or other contagious disorder among them, or deaths, a whole wigwam will vanish in the course of a single night.

They are by no means particular in diet, living, it is alleged by the Malays, upon the flesh of snakes, monkeys, bears, deer, and other wild animals. Plantains, hill-paddy, maize, yams, sugar-cane, together with the wild fruits and roots of the forest, form their more ordinary repast. Rice is a luxury but seldom enjoyed, the Benuas being averse, from their wandering habits, to the trouble of cultivation, and generally receiving it in barter from the Malays in return for the produce of the forest. They are said to dislike the flesh of domestic animals, fowls, &c.,

paille. Ils ne scavent ce que c'est que de nourrir des animaux. Ils ignorent entierement l'agriculture; le terroir y produit beaucoup de Pe-ho, dont la racine sert de pain. Ils vivent de la peche et de la chasse."

deeming them less clean than the beasts of the forest, whose food is generally the mast of trees, wild fruits, roots, &c. They sometimes plant a little hill-paddy. In eating, no dish adorns their table, save occasionally the leaf of the Sayak tree; and that of the Biro furnishes their usual drinking-cup. A vessel of clay, called Tammumong, is applied to the purposes of cooking, differing in shape from that used by Malays. The entrails of wild animals are taken out, and the hair scraped or singed off, before the flesh is boiled. Instead of betel-leaf, they often chew the leaf of a tree called Kassi, together with the areca-nut and gambier, but seldom mix them with lime. Tobacco, whenever it can be had, is used to excess, even by women and children.

No assistance is rendered, except occasionally by the husband, if present, during the act of parturition; not even by one of the sex; nor is any preparation made to alleviate the agonizing pangs common on such occasions to all the daughters of Eve. An extract only, procured from the roots and leaves of a shrub called, by the Jakuns, Saluseh, or puwar, is given towards the end of the period of gestation, and continued at intervals until the accouchement is over. In protracted cases, the woman is laid upon her stomach,

In order to facilitate the expulsion of the after-birth, she is made to stand over the fire. Seven days afterwards, the mother performs ablutions, and returns to her conjugal duties. Circumcision is not practised.

On occasions of marriages the whole tribe is assembled, and an entertainment given, at which large quantities of a fermented liquor, obtained from the fruit of the tampui, are discussed by the wedding guests; an address is made by one of the elders to the following effect: "Listen, all ye that are present, those that were distant are now brought together—those that were separated are now united." The young couple then approach each other, join hands, and the sylvan ceremony is concluded. It varies, however, in different tribes. Among some, there is a dance, in the midst of which the bride elect darts off, *à la galope*, into the forest, followed by her inamorato. A chace ensues, during which, should the youth fall down, or return unsuccessful, he is met with the jeers and merriment of the whole party, and the match is declared off. It generally happens, though, that the lady contrives to stumble over the root of some tree friendly to Venus, and falls, (fortuitously of course) into the outstretched arms of her pursuer.

No marriage is lawful without the consent of

the parents. The dower usually given by the man to the bride, is a biliong (Malay hatchet), a copper ring, an iron or earthern cooking vessel, a parang or chopper, a few cubits of cloth, glass beads, and a pair of armlets: the woman also presents a copper ring to her intended. Polygamy is not permitted, but a man can divorce his wife, and take another. The form of divorce is that the parties return their copper wedding-rings; the children generally go with the mother.

In some tribes it is customary to deck out the bride with the leaves of the Pallas tree, and to cut off a part of her hair, a custom also observed by Malays, and termed Andam. (See also Chap. V. Vol. I.) The Delian maidens, according to Herodotus, (Melp. iv. c. 34.) used to cut off a lock of their hair before marriage, in memory of the Hyperborean virgins who died in Delos; a custom probably prevailing also among the Scythians.

The preparations for funerals are few and simple. The corpse is stripped, washed, and wrapped in cloth of Terap bark; or in a piece of white cloth, and interred, among some of the tribes in a sitting posture, in a grave from three to six cubits deep; the cooking dish, sumpitan, quiver of arrows, parang, knife, flint and steel of the deceased are buried with him, along with a

little rice, water, and a few rokos of tobacco, to serve the pilgrim on his long and dreary journey to the West. No sort of service is recited. The ancient Scythians used to bury with their great men, some of their domestics, horses, golden goblets, dishes, &c., for their use in the world of spirits. Rennel informs us (Geography, p. 108), that in some of the Scythian tombs, scattered over the plains between the Wolga and the Oby, have been found gold and silver vessels. Those lying farther to the east, more particularly at the upper part of the Jenisei, have the utensils contained in them of copper. Mr. Tooke asserts that not only domestic utensils were interred with them, but weapons and implements of war. Among the more modern Tartars, this practice of burying arms and domestic utensils exists to a certain extent. M. Claude Visdelou, adverting to the Tou Kiu tribe, observes,* "Ils renfermoient leurs morts dans un double cercueil, et enterroient avec le cercueil de l'or, de l'argent, des habits, et des fourrures." I am not aware whether or not the wild tribes of the Malay Peninsula regard the burial places of their ancestors with the veneration in which they were once held by the Scythians, and are still by the Malays. On the seventh day

* Histoire de la Tartarie, p. 112.

after interment, I have before noticed that a fire is kindled over the grave to drive away evil spirits. Some of the tribes turn the head of a male corpse to the East; of a female to the West. The house where a person has died is generally deserted and burnt.

The Benuas are celebrated among Malays for their skill in medicines, and, it is said, know the use of venesection in inflammatory disorders. The following is a specimen of their rude recipes. A person with sore eyes must use a collyrium of the infusion of Niet-niet leaves for four days. For diarrhœa, the decoction of the root of Kayu-yet, and Kayu-panamas: for sciatica, powdered Sabtal-wood in water, rubbed on the loins: for sores, the wood Kumbing. If the head be affected, it must be washed with a decoction of Lawong-wood; if the chest, the patient should drink a decoction of Kayu-tikar leaves.

Such recipes as these, of which there is abundance, are not, however, supposed to be fully efficacious without the incantations of the Poyangs. This triple alliance of religion, magic and medicine, is remarkable as having prevailed at some period or other in every nation of the globe, and did not escape the observations of Pliny and other ancient writers. Guligas, stones extracted from the heads and bodies of animals, particularly

the porcupine, and the Rantei Babi, which is imagined to be endowed with powers equivalent to those of the celebrated Anguinum of the Druids of Gaul and Britain, have been previously alluded to, and hold a high place in the Materia Medica of these rude tribes.

The Rayet Laut, subjects of the sea, or Orang Akkye, are unquestionably from the same stock as the Jakuns. The two tribes, it is true, differ from each other in localities, habits, and slightly in personal appearance, yet both generally admit the fact of a common origin.

The following traditions, however, are current; the first among the Malays, the other among the Rayet Laut themselves.

Dattu Klambu, a man of power in former days, employed a number of Jakuns in the building of an Astanah or palace. He had an only daughter, a young and beautiful damsel, who, once upon a time observing the primitive costume of one of her father's workmen, was seized with an uncontrollable fit of merriment. Whereupon, the irritated Jakuns commenced the incantation "Chinderwye," and pursued their way to the forest, followed by the spell-bound princess. Dattu Klambu despatched messengers to bring back his daughter, but she refused to return, and eventually became the spouse of one of the Jakun chiefs.

Dattu Klambu, on receiving intelligence of this occurrence, dissembled his resentment, and invited the whole tribe to a sumptuous entertainment, on pretence of celebrating the nuptials. In the midst of the feast he fired the palace, in which the revels were carried on, and the whole of the Jakuns, except a man and a woman, perished in the flames. These two Jakuns fled to Rawang, a marsh near the sea-shore, and from them sprang the Rayet Laut, sometimes termed Orang Rawang or Akkye, who, not daring to return into the interior, have ever since confined themselves to the coasts and islets. The truly characteristic tradition among the subjects of the sea themselves, is that their first parents were a white alligator and a porpoise.

They are expert divers, and fishermen, and frequently make long voyages in their fragile vessels. They build houses, erecting Bagans, temporary sheds, along the coast, whenever they have occasion to go ashore to build boats, mend nets, or collect dammer, wood-oil, &c. Otherwise they reside along with their families in their boats for months together, employed in fishing, collecting Agar-agar (the Zostera of Linnæus), Tripang, &c. When the season or state of the weather does not permit this, they employ themselves in getting wood, and pork-oil; in making

cajangs, nets, sails, cordage, &c. Their principal haunts are Galang, Selat, Muru, Sooghi, Mantang, Tambusa, Calang, Lingga, Timiang, Sokanak, and Baru; and Akik, Murabu and Ratas on the Siac coast.

The Rayet Laut have but faint ideas of the existence of a benignant Superior Being, and of a state of future existence; believing in nothing but the influence of evil spirits, consequently the rude rights performed by them are merely propitiatory. Many become converts to Islam. From constant intercourse of a commercial character with the Malays and the maritime tribes of the islands, they have adopted the Malay language, the lingua franca of the Archipelago.

In appearance, they resemble the Jakuns and Malays, allowing for the physical alteration always induced by difference of food, daily occupations, and habits, especially when continued through many generations. They are darker than the Malay, more savage and uncouth in aspect, lower in stature, and have often a disagreeable scorbutic affection of the skin, which appears to be chronic, and is probably caused by their fishy and saline diet, and by constant exposure to the briny element, and to its atmosphere. Their dress resembles that of the Malay, but is coarser and poorer, and when engaged in ordinary pursuits, seldom

extends beyond a waist-cloth or chawat. They are excessively proud, looking down upon the Malays as an inferior race, and dislike the term Rayet (subject), usually applied to them. Like the Jakuns, they are of a restless turn of mind, and impatient of all control, passionately fond of music, especially that of the violin. In handicrafts, they are remarkably ingenious, particularly in boat-building. They consider the Jakuns as superiors, and shew them great respect. It is said, that though a Jakun can take an Akkye woman to wife, the Akkyes are not permitted to marry with the Jakun females.

Dr. Leyden entertained an opinion that the Battas of Sumatra were the Ichthyophagi of Herodotus; but I agree with Mr. Anderson in thinking this supposition fallacious, as the Battas do not inhabit the coasts, but are always found in the interior; rarely venturing down to the shore, and indulge, as we have seen, an appetite of a very different kind from any that could be designated simply ichthyphagous. The habits of the Rayet Laut, on the other hand, who live almost entirely upon fish, appear to answer the description of the Indian Ichthyophagi, given by Herodotus, who, when speaking of the various tribes of Eastern India, observes (Thalia III. c. 98.), that "the Indians consist of many nations, and speak

different languages: some apply themselves to the keeping of cattle, and others not. Some inhabit the morasses of the river, and feed upon raw fish, which they take in boats composed of reeds, parted at the joint. These Indians wear garments made of rushes, which they cut in the river, and weaving together like a mat, wear in the manner of a cuirass." The cajangs used by the Rayets of the present day to protect themselves from the weather reminded me forcibly of these cuirass-like coverings. I have already observed that Valentyn noticed the Rayets under the term Cellates, a term which was doubtless derived from the localities where he fell in with them, viz. in the narrow straits among the numerous clusters of islets near the southern extremity of the Straits of Malacca, called Selat, or Celat, by the Malays; hence the native appellation Orang Celat, men of the Straits, by which they were sometimes known, as well as by other names indicative of their temporary haunts. Mr. Tooke (vol. ii. p. 72.) remarks a similar variety of name dependent on place, existing among the Nogayan Tartars; "Several of them," he says, "have frequently changed their stations in the vast desert they inhabit, and as often changed their names; one while taking that of the river near which they stop, at another that of the leader who heads

them, and again others at other times, according to circumstances." These observations apply also pretty generally to the Benua.

There are many idle tales current among Malays of the existence in the woods and mountains of malignant races, half men, half monkeys, endowed with supernatural powers; such for instance are the Pikats of Java, who are said to dwell on the summits of hills, and to intermarry with the Siamangs; the Pangans and the cannibal Bennangs, who, like beasts, cohabit with their nearest relatives; the malignant Mawa that mocks the laugh of a human being, with its iron arm and body covered with shaggy hair; and the treacherous Biliong that watches over the tigers, and which is supposed on rainy nights to visit the abodes of men, and under the pretext of asking for fire, to seize and tear them into pieces with its enormous claws. I have been informed, on respectable native authority, that a race in every respect similar to the Benuas of the Malay Peninsula is found in the interior of Sumatra. Mr. Marsden, in the course of his enquiries amongst the natives, concerning the aborigines of the island, gives only an account of two different species of people dispersed in the woods, who avoided all communication with the other inhabitants, the Orang Kubu, and Orang Gugu. The former he states to be

numerous, particularly in the country lying between Palembang and Jambi, where the Malays, according to every tradition, first settled. Some have been caught at different times, and kept as slaves in Labun. One had married a Malayan female. They have a language peculiar to themselves and eat all kinds of wild animals and reptiles.

The Gugu are rare, differing in little, except the faculty of speech, from the Orang Utan. Their bodies are covered with long hair. Few of them had been met with by the people of Labun, from whom Mr. Marsden derived his information. One was entrapped many years ago, much in the same manner in which the carpenter of Pilpay's fables caught the monkey. He had children by a Labun woman, which also were more hairy than the common race, but the third generation was not to be distinguished from others.

The Benuas have no written language nor symbols for articulate sounds, as far as my personal knowledge extends; though as previously mentioned, I am assured by natives that some of the tribes in Perak write on the leaves of the Stebbal. The dialects spoken by the tribes differ more or less; but the whole, it will be seen by the comparative list, bear considerable affinity

to each other, and to the purely Malayan and Polynesian. On confronting two individuals of different tribes, the Belandas and Besisik, whose dialects are said to differ, I found that they could contrive to make themselves understood by each other, though with some difficulty, which seemed to arise in a great measure from difference of pronunciation and intonation. These two tribes, with whom I had an opportunity of conversing through the medium of a Malay who understood the language, made use of the Malay auxiliary for the tenses of verbs; for instance, Handak Chohok, I will go, &c. The possessives were also formed after the Malay by the addition of punia to the personal pronoun. The cases of nouns are formed by prepositions; the passives of verbs by the prefix of particles, some of the derivative nouns also, as in the Malay; thus, Perdangaran occasionally signifies "ear," from Dangar, a verb common to both the Malay and Benua. For the fore finger they use the common derivative noun Penunjok, or the pointer, or index finger. Pengambus is the word employed to express life, or the organs of breathing, the lungs. They frequently adopt Malay appellatives in addressing each other, such as Abang, Adik, Bapa or Bapei. In addressing Malays they substitute the term Joboh-yey.

I regret, that in the part of India where I now write, I have not been able to refer to works containing vocabularies of the dialects of the Tartar hordes, and would here repeat the suggestion to the philologist, contained in Chap. VII. Vol. I. respecting the importance of a careful comparison of their dialects with those at present spoken by the Malay aboriginal tribes. One or two words in the Niou-tche and Man-tchou dialect, found by M. Claude Visdelou, at the end of a Chinese history of the Kiu, bear some resemblance to the latter, although their original sound is considerably disguised, by being expressed through the medium of Chinese characters, in which it is scarcely possible to write strange words without injury to the original pronunciation.

In tracing a general resemblance between the Malay language and the dialects of the aboriginal tribes, it is necessary to bear in mind, that the words in the columns of the annexed vocabulary marked "Jooroo Semang" and "Quedah Semang," were collected by Mr. Maingy and Colonel M'Innes; and that, as they were all orally communicated, a difference will exist in writing down sounds as they occur to the ear of different hearers, particularly when affected by the utterance of savages from various tribes. Both the Malay language, and its pronunciation, have suffered

great changes, from intercourse with the Arabs and Hindoos, while those of the aborigines are nearly free from foreign influence. Part of the variety between the dialects apparent in the comparative vocabulary, is accounted for by considering that the number of words in it is extremely limited, and that there exists in all the dialects of the Archipelago a redundance of terms to express the same idea. Writers, who have supported the hypothesis that the Benuas are a Negro race, perfectly distinct from the Malays, suggest also that the words in the language of the former having Malayan affinity, have been borrowed from the Malays. This theory is totally unsupported by any proofs. The fact of the woods, mountains, streams, villages, and remarkable places, animals, trees, and plants, being generally called by names purely aboriginal, without the slightest or very rare mixture of Arabic and Hindoo words, appears not to have merited consideration. The names of the higher numbers, and some few of articles rarely used by the Jakuns, it is probable have been borrowed from the Malay. Where the Malay and Benua terms differ, the former will frequently be found to be of Sanscrit, or other foreign origin. Thus the Benua terms for arrow, brother, earth, viz. klikir or lamaka, awunta tik, and dui, are entirely different from the Malay, and the latter

are all of Hindoo origin; for instance, panah, or vanah, sudara, and bhumi. Kreyt and pee are the Benua names for body, while the Malays have adopted the Arabic badan. The Benuas are ignorant of the simplest rules of arithmetic. In counting, the natural plan of indigitation is adopted, throwing the articles counted into heaps of fives and tens.

English.	*Orang Benua.*	*Malay.*	*Jooroo Semang, by Mr. Maingy.*	*San or Quedah Semang, by Col. M'Innes.*
A.				
Ant	Pos, Semut	Semut	Kesub	Les
Arm, fore	Chumair	Tangan		
Arm, upper	Beling, Zongan	Langan	Belang	
Arrow	Lamaka, Klikir	Anak Panah		
Ashes	Pahpu, Habu	Habu	Tebut	Tapip
B.				
Back	Kiah	Blakang		
Bear	Daho, Hoa Hoa, Bruang	Bruang		
Bee	Kerzulud, Tebul	Lebbah	Galu	Galu
Belly	Ohut, Dalam, Ratoan, Kut	Prut		
Betel-leaf	Sirih, Jambi	Sirih		
Betel-nut	Lakun, Pinang	Pinang		
Bird	Burong, Kuou	Burong		
Blackness	Hitam	Hitam		
Blood	Maham, Zais, Za	Darah	Koad	Cheong
Boat	Sampan	Sampan, Prahu	.....	Pahuk
Body, of a man, &c.	Kreyt, Furzin	Badan	Pee	
Bone	Jahang	Tulang	Gehe	Aieng
Bough of a tree	Roh, Rasa	Taroh	Teboa	
Bow	Loi	Panah		
Breast	Ganus, Punhallas, Sop	Dada		
Brother	Awunta Tik	Sudara, Laki Laki		
Ditto, elder	Kaka	Kaka		
Ditto, younger	Budik	Adik	Tobai	Be
Buffalo	Katidung, Padarikay, Kurbou	Kurbou	Kebao	Kebao

C.				
Calf (of leg)	Pummaling, Kejol	Betis		
Cat	Kuching	Kuching		
Charcoal	Zumzaid	Arang	Anggu	Hannying
Cheek	Pipi	Pipi		
Child	Derunkt, Kannak	Anak	.....	Wung, Aneg •
Chin	Gnum Gnum, Ungkwu, Dagu	Dagu		
Cloth	Pembaloh, Kaindi	Kain	Budbud	Panjak
Clothes	Pakain, Bubat	Pakaien		
Cloud	Anchelik, Kabut	Awan, Miga, Kabut	Miga, (Hindoo origin)	
Companion	Kawan	Kawan		
Cow	Lembu	Lembu		
Crab	Kertah	Kapiting, Katam	Kardun	Kardun
Crow	Dendang, Daak	Gagak (Hindoo origin)	Eghail	
D.				
Darkness	Tambut	Glap		
Daughter	Wong Mabay	Anak Perampuan		
Day	Chahar	Hari		
Death	Kahanniap, Kabus (lit. darkness)	Kamatian	Kabis	Kabis
Deer	Sok, Ripong, Rusa	Rusa	Sau	Rusak
Dog	Koih, Chor, Chooh, Woh, Koyak	Anjing	Wau	Ek
Duck	Itek, Pey	Itek	Itek	Itek
E.				
Ear	Perdangaran, Dang, Pol	Telinga	Pol	Anting, (earring in Malay)
Earth	Dui	Bhumi		
Ebb	Badagang	Surut	Siut	
Egg	Kepoh, Tezor	Telor	Maku	
Elbow	Penghunjur	Siku		
Elephant	Gaja, Bringkil, Gantir, Marat	Gaja	Tameenda	Gajeh
Evening	Rawas, Gup	Petang		
Eye	Pemata, Nihat, Mat	Mata	Med	Med
Eyebrow	Kuning	Kening		

English.	*Orang Benua.*	*Malay.*	*Jooroo Semang, by Mr. Maingy.*	*San or Quedah Semang, by Col. M'Innes.*
F.				
Face	Tamlangop	Muka, Hindoo origin	Mid	
Father	Zaza, Bapu, Ikun	Bapa, ditto	Kau	Ai
Feet	Tamarafaik, or Tamarpat, Chung	Kaki	Chau	
Fever	Tekat, Kajet	Dammam	Maa	
Finger	Jari t'hi, Kukat	Jari	Wantung	
Finger, great, thumb	Ganni t'hi, Lun, Lohan or Zohan	Ibu Tangan		
Ditto, little	Penutole	Klingking		
Ditto, fore	Jematok t'hi, Penunjok	Jari Tunjok		
Ditto, second	T'hi Pengluote	Jari Hantu		
Ditto, middle	T'hi Penglokit	Jari Manis		
Fire	Hus, Api, Ramangaye	Api	Us	Us
Fish	Ka, Kajib or Kajaip, Ikan	Ikan	Ikan	Ikan
Flesh	Daging, Zulo	Daging	See	
Flood (tide)	Haniur (Haniut in Malays signifies floating—adrift)	Ayer-passang	Passing	
Flower	Bunga, Pabohoye	Bunga	Bungei	
Food (boiled rice)	Inchi, Nasi, Kankot, Pughin	Nasi		
Forest	Utan, Teo	Utan		
Fowl	Banuk, or Manu Ungay	Burong, Manuk	Kawao	Kawao
Ditto, common	Ayam	Ayam		
Fruit	Buh, or Buah	Buah	.....	Buh
G.				
Gambier	Ketait, Gammal	Gatah Gambir		
Gold	Mas	Mas		
Grandchild	Kanun	Chuchu		
Grandfather	Nenek	Nenek		
Great-grandfather	Munchi, Moyang, Puyong	Muyang, Puyong		

H.				
Hair	Buluh, Luk	Bulu		
Hand	T'hi, Kokut, Tung	Tangan	Tong	Chas
Head	Tamlangik, Koi, Buj	Kapala	Kala, Kuya	Kay
Heel	Dudol	Tumit		
Hog (wild)	Jonkat, Russam, Jelan, Ketur	Babi Utan		
House	Rumah	Rumah		
I.				
Infant	Budik	Budik		
Iron	Besi	Besi		
Island	Pulo, Chumok	Pulo	Pulao	
Ivory	Bala	Gading		
K.				
Knee	Sejak	Lotut		
Knife	Pukep	Pisou		
L.				
Land	Telasah, Benua, Teh	Tannah-Benua	Teh, Karmoiv	Teh
Leaf	Laluk, Lai, Doun	Doun, Lai	Klee	
Leg	Balang	Betis	.....	Chan
Life	Pengambus, Annoi	Niawa	Gamas	
Lightning	Unga, Mengong, Kilat	Kilat	Kilat	
Lime, or chunam	Chunambu	Kapur		
Lips	Bibir or Bikir, Ingot	Bibir		
Loins	Pembentok	Pinggang		
Lotong, (a monkey)	Lotong, or Zotong	Lotong		
Love	Sayang	Sayang		
M.				
Maize	Jagong	Jagong		
Male	Tongkal	Jantan	.....	Tumkal
Man	Tikarut, Teh, Kanchu, Lemon	Orang	Teunkal	

English.	*Orang Benua.*	*Malay.*	*Jooroo Semang, by Mr. Maingy.*	*San or Quedah Semang, by Col. M'Innes.*
Marriage	Karyit, Nankhuna	Kawin		
Mat	Bungkusan	Tikar or Bungkusan		
Mattress	Ditto	Ditto		
Medicine	Ubat	Ubat		
Mid-day	Padid, Girprat	Tengah hari		
Milk	Raking, Thuh	Susu	Boo	
Money	Wang	Wang		
Monkey	Munyits, Bassing, Jau, Rut	Munyit	Jayo	
Month	Bulan	Bulan		
Moon	Kachil, Bulan	Bulan	Bulan	Kachik
Morning	Tangsum, Paggi Paggi	Siang, Paggi Paggi		
Mother	Mayi, Ma or Ba	Amma	Boh	Mak
Mountain	Longsing, Midap	Gunong	Maidap	Tabing, Chubak
Moose deer	Plandok	Plandok		
Mouth	Pengachap, Lanud	Mulut	Temut	Ban
N.				
Nail (of the finger)	Penajam	Kuku	Tika Tong	
Ditto (of the foot)	Tamarafaik Penajam	Kuki Kaki	Tika Chau	
Napu (a sort of chevrotin)	Pengunong, Napu	Napu		
Navel	Penghubsong	Pusat		
Neck	Tabzan, Ngot	Leher		
Nest	Charong	Sarong Burong	Sam	
Night	Duyi	Malam		
Nose	Kalunjong or Kamating	Idong	Muk	Muk
P.				
Paddi	Chek, Bik, Padi	Paddi	.....	Padil
Peacock	Jahote, Chim—Marrak	Marrak		

Pillow	Chankulan	Bantal		
Pit (of the stomach)	Pessudul	Ulu hati		
Plain	Zafang, Padang	Padang	Teh, Haita	
Plantain	Kantuk	Pisang		
R.				
Rain	Ritik, Gumar, Ujan	Ujan, Rintik	Ujan	
Rat	Mutitek, Kannik, Tikus, Kanye	Minchit, Tikus		
Ratan	Roas	Rotan	Latei	
Rhinoceros	Ruski, Arak	Badak		
Rice	Yawum, Kamirahek, Bras, Kirhit	Bras	Bei	Bayas
River	Sungie, Girbak	Sungie	Sungie	Sungai
Rivulet	Sungie Wang bak	Anak Sungie		
Road	Tamarit, Keloh	Jalan	Ha	
Roe (animal)	Baduot, Kijang	Kijang		
S.				
Salt	Paliboyi, Penassin, Garam	Garam, Massin	Glam	Siyak
Sand	Prawi	Passir	Passaiu	
Sea	Sabqu, Laut	Laut	Lawat	Laut
Shadow	Kalbo	Bayang		
Shoulder	Kapweh	Bahu		
Silver	Perak	Perak		
Sister	Pertoye	Sudara Perampuan		
Sky	Kabut, Langgit	Langgit	.....	Kael
Sleep	Chidor	Tidor		
Small-pox	Wang wik, Katumbal	Katumbohan		
Smoke	Selapa, Pengabun, Jiluk	Assap	Eel	Eel
Snake	Uzar, Tiga	Ular	Ekob	Ekob
Spear	Tuk	Limbing		
Star	Chaüng, Bintang, Puloi	Bintang	.....	Bintang
Stone	Battu	Battu		
Storm	Sawu, Ribut	Ribut		
Sugar cane	Buh	Tebbu	.....	Tabuk

English.	*Orang Benua.*	*Malay.*	*Jooroo Semang, by Mr. Maingy.*	*San or Quedah Semang, by Col. M'Innes.*
Sun	Pemataan, Matahari	Matahari	Mitkatok	Mitkatok
Sword	Gabarlik, Pedang	Pedang		
T.				
Thigh	Bala, Deriot	Pauh		
Thunder	Subtair, Gantar	Guroh	Kai	
Tiger	Chinnih, Malap, Kahone, Oum, Kohangan	Harimou	Chiai	Taiyo
Tobacco	Munang	Tumbaku		
Toe	Tak Achan, Tamarafaik Jari	Jari Kaki	Wang Chau	
Tongue	Tamara pok, Ledah	Ledah	Litig	
Tooth	Gigi, Rangam, Lemun	Gigi	Lemun	Yus
Tree	Joho or Poko, Ujong	Pohan, Poko	Kuing	Chuck
V.				
Virgin	Pettobut	Anak Dara		
W.				
Water	Wig weh, Daü or D'hu	Ayer	Hoh	Bateao
Wife	Malowlow	Bini		
Wind	Gumuyong, Burwa, Anggin	Anggin	Bioh	
Woman	Pekannial, Mabe, Malow, Kedor	Perampuan	Mabei	Badon
Wood	Lung, Joho or Poko	Kayu, Poko Kayu (*lit.* timber tree)		
ADJECTIVES.				
Bad	Makit	Jahat		
Black	Dummerzed, Hitam	Hitam	Belteng	Belting
Cold	Sedaje, Siap, Sejop	Sejok	Gun amad	
Dark	Dummeluk, Kabus, Silitah, Dhui	Glap	Tin amea	
Good	Baian, Limah	Baik		

Great	Naba, Kedui	Besar		
Handsome	Aban	Bagus		
Hard	Kra	Kras		
High	Majuh, Tinggih	Tinggih		
Hot	Radang	Pannas	Pedee	
Light	Pemuchot, Chohoy	Trang	Chahai	
Little	Kechil	Kechil		
Long	Bokit	Panjang		
Low	Machis, Rendah	Rendah		
Short	Pendek	Pendek		
Sick	Mejh	Sakit		
Silly	Bodok	Bodok		
Small	Halka, Kechil	Kechil		
Soft	Seken	Lunak		
Weak	Letteh	Lettik		
VERBS.				
Bathe	Jail	Mandi		
Be	Da, Moa	Ada		
Beg	Hagoh	Minta		
Bind	Kabuk	Ikat, Kabut		
Bring	Bawak	Bawak		
Catch	Ikah, Chaip	Tanokap, Chawat		
Clean	Chuchi	Chuchi		
Climb	Looi	Panjat		
Come	Hunniu, Hosok, Mari	Mari, Masok		
Die	Kabus	Mati		
Do	Kreja	Kreja		
Drink	Chucha, Hoh, Chedo	Minum		
Eat	Kaduku, Chio, Chacha	Makan		
Fear	Antong	Takut, Gantar		
Fight	Prang	Ber Prang		
Fly	Kapoi	Terbang		
Give	Kasih	Kasih		

English.	*Orang Benua.*	*Malay.*	*Jooroo Semang, by Mr. Maingy.*	*San or Quedah Semang, by Col. M'Innes.*
Go	Jalan, Chiop, Chohok	Jalan		
Hear	Zangar, Piriong	Dangar		
Hold	Chap	Pegang, Chapei		
Hunt	Had	Buru		
Kill	Kapung, Bunoh	Bunoh	.....	Cheg
Live	Jaga, Gamas	Idup		
Love	Sayang	Sayang		
Make	Buat	Buat		
Rise	Kasio, Liak	Bangun		
Run	Lari	Lari		
See	Teng, Chulia	Tengoh		
Sit	Kum, Angah	Dudok		
Sleep	Tiok, Chidor, Jettik	Tidor		
Speak	Ichoh	Tutur, Uchap		
Stand	Kiri	Diri		
Strike	Keppit	Pukol		
Walk	Ris	Jalan		
Watch	Chetik, Jaga	Jaga		
PERSONAL PRONOUNS.				
I	Ku, Eyu, Yun	Aku	.....	Ye
Thou or you	Hi, Kou	Angkou	.....	Bo
He or she	Ankki or Ankkiko	Dia	.....	Tak
We	Yun, Heyho	Kita		
They	Ankki or Ankkiko	Dia		
POSSESSIVE.				
Mine	Yun punia	Sahya punia		
Thine or your	Hi or Kou punia	Angkou punia		
His	Ankki punia	Dia punia		

Their	Ankki punia	Unkki punia		
RELATIVE.				
Who	Siamma	Siapa	.....	Lelao
What	Napa	Apa		
Whose	Siamma punia	Siapa punia		
DEMONSTRATIVE.				
This	Naki, Timi, Naho	Ini, Iko	.....	Tudeh
That	Thui, Nako	Itu	.....	Tukun
NUMERALS.				
One	Mooi, Satu	Satu		
Two	Mar	Dua		
Three	Ampi	Tiga		
Four	Ampat	Ampat		
Five	Lima	Lima		
	[The rest like the Malay.]			
PREPOSITIONS.				
In	Dalam	Dalam		
Above	Atas	Atas	.....	Kepeng
With	Sama	Sama		
Before	Hadap	Hadap		
Behind	Chilohar	Deblakang		
ADVERBS.				
Here	Nihok	Desini	.....	Eban
There	Niki, Akki	Desitu	.....	Tukun
Where	Mani	Mana		
No	Sam	Tidak		
Yes	Na	Ya or Iya		
Not	Niaba	Tiada		

It has already been shown that, in the general character and genius of the dialects prevailing over the Eastern Archipelago, there exists a most remarkable similarity which may be traced, according to Mr. Crawfurd, eastward from the north-western extremity of Sumatra, to the western shores of New Guinea, and the Philippines westward as far as Madagascar, and to the most remote of Cook's discoveries southward, although the written characters widely differ. This similarity can only have its origin either from a nation, that exerted great and immediate influence over the rest, like that of the Romans and Normans over England, or from the primitive language of the first tribes that peopled this part of the world, enlarged gradually by religious, political and social intercourse with other nations, and in lapse of time so much altered that the original language is almost lost sight of, except in situations less affected by external causes of change. Such is in fact the situation of the Benuas. Mr. Crawfurd has selected with considerable care a number of words which he considers common to all the dialects of the Eastern Archipelago; to these I have affixed the Benua synonymes, nearly all of which bear a striking resemblance to this general language as far as they go. If the hypothesis be correct that these words once formed

part of a simple and primitive language, we draw near to the important conclusion that the whole of these now varied and numerous races are descendants from one stock. What this stock was, where its original country, whether from Tartary or not, what circumstances impelled the tide of population to the far East, and whether there be any truth in the tradition that these widely scattered and beautiful islands, with the whole of Ultra-Gangetic India once formed a vast continent are questions of deep interest. My reasons for thinking the tribes of Tartar origin are already before the reader.

COMPARATIVE LIST OF BENUA AND GREAT POLYNESIAN WORDS.

ENGLISH.	BENUA.	GREAT POLYNESIAN.
Above	Atas	Duwur
Air or Wind	Anggin	Angin
Blood	Za or Zais	Rah
Bone	Zuhang	Balung
Buffalo	Kurbou	Kabu
Child	Anak	Anak
Cow	Lembu	Lambu
Day	Chahar	Hari
Death	Kabus	Mati
Dog	Chooh or Chu	Asu
Eye	Mat	Mata
Fire	Hus, Api	Api
Fish	Ka, Kajib, Ikan	Iwak
Fowl	Banuk	Manuk
Fruit	Buh	Woh
Gold	Mas	Mas
Hair	Buluh, Luk	Wulu
Hand	Thi, Tung	Tangan
Head	Tamlanjik, Koi	Duwur
Heat	Radang	Panas
Hog	Jonkat, Russam	Bawi
I	Ku	Aku
Iron	Besi	Bassi
Island	Pulo, Chumok	Nusa
Kill	Bunoh	Bunoh
Land	Telaseh, Teh	Tanah
Leaf	Doun	Ron
Maize	Jagong	Jagong
Month	Bulan	Bulan
Moon	Do.	Do.
Nose	Kalunjong, Mung	Idong
Peacock	Chim—Marrak	Marak
Rhinoceros	Ruski, Arak	Warak
Rice	Bras	Was
Rice (in the husk)	Paddi	Pari (lake?)
Sea	Laut, Sabgu	Tassek (a fresh water
Sky	Langgit	Langit
Stone	Battu	Watu
Sugar-cane	Buh	Tebbu
Thou	Kou	Kowe
Water	Wig-weh	Weh
Who	Siamma	Sapa
What	Napa	Apa

APPENDIX

TO

VOL. II.

APPENDIX.

No. XII.

D. BOELAN'S TREATY WITH RUMBOWE.

CONTRACT and inviolable Agreement concluded between the Governor D. Boelan and Council on the one part, and the Chiefs of Calang and Rumbowe on the other.

1st. The said Chiefs promise and swear in the name and on behalf of the inhabitants of Calang and Rumbowe, and the places subordinate thereto, that they shall conduct themselves faithfully and peaceably towards the Government of the Netherlands East India Company. Moreover, they promise and swear to be obedient to the Netherlands authority, and demean themselves as quiet and dutiful neighbours of that Government, without conjointly or severally attempting any hostile measures against the said Government, either directly or indirectly, but will consider the friends of the East India Company as their friends, and enemies as their enemies.

2nd. The Company on their part agree to restore all persons, whether free or slave, who, from time to

time, may desert from the surrounding district and come over to Malacca.

3rd. The said Chiefs promise and agree to annul and cancel all negotiations which may exist between them and any foreign European nation.

4th. The tin of Sungie-ujong, the produce of Lingie, Rumbowe, and Calang, without reservation will be delivered to the Company at 38 Spanish dollars a bar of 3 piculs, and this price will always continue without its ever being enhanced; it will be in the power of the Company to seize, and confiscate, and to appropriate for their use all tin which might be discovered to have been fraudulently exported from the places above-mentioned.

5th. The said chiefs, moreover, bind themselves to suppress piracy as much as lies in their power, and on no account to give shelter to any such evil disposed person in their territories, and they shall be held responsible in this respect for the conduct of their subjects; it shall be incumbent on the said Chiefs on being informed of any meditated preparation, or outfitting of piratical prows, to exert their utmost endeavour in checking their designing and very powerful owners.

6th. That no boats or vessels of any description whatever be permitted to proceed from north to south, or from the latter to the former part; or pass the Straits of Malacca without being provided with a pass, on pain of being seized.

7th. In the same manner no boats or vessels, to whomsoever they may belong, shall be allowed to

pass the Company's settlement at Lingie without touching, in order that a search may be made in such boats or vessels for tin; any persons attempting to evade these rules will be liable to have their boats and the tin which may be found in them, confiscated and sold, and the proceeds be appropriated for the use of the Company and the said Chiefs.

Lastly, The said Chiefs promise and swear that they shall stedfastly and inviolably conform to the above-mentioned agreement, so long as the sun and moon give their light. The Company, on their part, promise to extend their protection and fatherly care towards the States of Lingie and Rumbowe.

No. XIII.

DUTCH TREATY WITH RUMBOWE,

5TH JUNE, 1819.

TREATY of everlasting friendship and alliance between the Supreme Government of Netherlands, India, and Rajah Ali, the Panghúlu, and the Ampat Sukus. On behalf of the Netherlands Government the Honourable J. S. Timmermann Thyssen, Governor of Malacca and its dependencies, and on behalf of the kingdom of Rumbowe the above named Rajah Ali, the Panghúlu and Ampat Sukus.

The Supreme Government of Netherlands India, wishing to give proof of the good intentions of His

Netherlands Majesty towards all his subjects, renew, by this, the former Treaty of the Supreme Government of India, with Dain Cambodia, made in the year 1759, likewise all that has proceeded from such consequently with the former Panghúlus and Ampat Sukus, now entered into with Rajah Ali, the Panghúlu and Ampat Sukus as their successors.

Art. 1. The Supreme Government acknowledge Rajah Ali, the Panghúlu and Ampat Sukus to be the administrators of the Kingdom of Rumbowe.

Art. 2. Rajah Ali, the Panghúlu and Ampat Sukus, acknowledge the Supreme Government of Netherlands India to be their protector, and they likewise do promise and swear, as well for themselves individually, as for all their subjects, to be at all times faithful and honest, as it is expected from good and faithful vassals, and never to act in any way, directly or indirectly, against the Netherlands Government, and at all times to consider the friends of that Government to be their friends, and their enemies to be their enemies, and they do moreover bind themselves to provide the said Government with men and arms whenever such should be required by the Governor of Malacca and its dependencies.

Art. 3. The Netherlands Government do engage to maintain or support Rajah Ali and his successors, likewise the Panghúlu and his successors in their rights, leaving, however, the laws and customs of the country in their full force—but, in case by the decease of Rajah Ali, or the Panghúlu, his or their successor or successors being chosen, he or they shall

not however act, nor be acknowledged as such by any body until the said nomination be confirmed by the Governor of Malacca and its dependencies, and this treaty having been sworn to by them.

That in case any European or Natives being in the service of the Netherlands Government, should happen to run away or abscond, within the territory of Rumbowe, or in the jurisdiction of Rajah Ali, the Panghúlu and Ampat Sukus, and such having come to their knowledge, they shall, without any consideration for the rank or state of such persons or person, and also not allowing them to embrace the Mohammedan religion, cause them to be apprehended and sent forthwith to the Governor of Malacca.

Art. 4. That Rajah Ali, the Panghúlu and Ampat Sukus, shall not grant any protection under any pretence whatever to any of their subjects who shall be suspected of having seduced slaves, or to have committed any criminal offence, but shall deliver them over, on good faith, to the Governor of Malacca, or to the Fiscal of Malacca, who may send for them by the order of the Governor, in order that such delinquents shall be tried at Malacca, and dealt with according to the nature and circumstance of the crime.

Art. 5. That Rajah Ali, the Panghúlu and Ampat Sukus, shall forthwith deliver over all those slaves who have run away, and are found to have absconded within the territory of Rumbowe, since the 21st of September, 1818, being the day of the re-establishment of the Netherlands Government at Ma-

lacca, and likewise that those slaves who may hereafter abscond, be delivered over upon the following consideration, to wit, that for every slave delivered over shall be paid Spanish dollars 14, to be divided, viz.: Spanish dollars 7 for the Panghúlu and Ampat Sukus, and the other half to be given as a reward to those who shall apprehend the slaves.

Art. 6. On the application of Rajah Ali, the Panghúlu and Ampat Sukus, to the Governor of Malacca and its dependencies, the Governor engages to issue orders for the apprehension of such persons, as may have absconded from Rumbowe, and concealed themselves within the jurisdiction of Malacca, and to forward them to Rajah Ali, the Panghúlu and Ampat Sukus. The same manner of proceeding shall be adopted in case of slaves who may have absconded from Rumbowe to Malacca, with this condition, that for every slave shall be paid 14 Spanish dollars by the owners.

Art. 7. That Rajah Ali, the Panghúlu and Ampat Sukus, shall deliver to the Government of Malacca, all the tin, without any reservation whatsoever, which shall be collected either on their own account or by their subjects, and such being the produce of Lingie, Sungie-ujong, Rumbowe and other dependencies, the Government engage to pay 40 dollars per bar of 300 catties, or 375 Dutch lbs. for it. The Government, however, reserve to themselves the rights of confiscating such tin as may be found to have been smuggled, and of acting in accordance with the Treaty of 1759.

Art. 8. That Rajah Ali, the Panghúlu and Ampat Sukus, shall in no way assist nor protect any pirates, or act of piracy, but prevent the same by all the means in their power, in order to aid and promote the commerce and navigation of the straits; and that they shall, at all times, be held responsible for any act of piracy committed by any of their subjects.

Art. 9. That should any malevolent persons make preparation for hostilities, and the fact come to their knowledge, they will endeavour to prevent its progress, and bring the same forthwith to the notice of the Governor of Malacca.

Art. 10. That every vessel, without any exception of its owner, proceeding either from the West to the East, or from the East to the West of Malacca, shall not be allowed to pass Malacca without putting into that port, and taking out a regular port clearance, on failure of which, such vessel and cargo will be confiscated.

All vessels belonging to Rumbowe, or to its dependencies, in case they shall meet at sea a man-of-war, or cruiser of any other Government, which may fire a signal gun towards them, they must instantly, at the report of the gun, heave to, and produce their passes, that they may be allowed to proceed unmolested and not be considered as pirates—but, in case of disobedience to the signal, they shall be considered as pirates and dealt with accordingly.

Rajah Ali, the Panghúlu and Ampat Sukus, do solemnly undertake, as well for themselves individu-

ally as for their heirs and successors, and likewise for all their subjects the true and minute performance of this treaty, without any deviation from the same, and that as long as the sun and moon shall shine.

The Governor of Malacca and its dependencies do likewise promise for, and on behalf of the Netherlands Government, to act up according to the contents of this Treaty.

In witness whereof, this treaty has been solemnly sworn to on the Alcoran, by the here present Rajah Ali, the Panghúlu and Ampat Sukus, and have set their hands and seals, annexed to those of the Governor; and have drawn out three similar copies of the same, viz.: 1st copy to be forwarded to His Excellency the Governor-General of Batavia; the 2nd copy to be deposited in the Government Secretary's office at Malacca: the 3rd copy to be held by Rajah Ali, the Panghúlu and Ampat Sukus.

Concluded at Naning, on this 5th day of June, 1819.

(Seal of the Governor.)

(Signed) T. S. TIMMERMANN THYSSEN,
Governor of Malacca and its Dependencies.

(The Seal of Rajah Ali.)

Signed with marks or crosses by

RAJAH ALI of Rumbowe.
LELA MAHARAJA.
GEMPA MAHARAJA.
MARABANGSA.
SANGSOERA PAHLAWAN, and
BANGSA DE BALLANG.

No. XIV.

BRITISH TREATY WITH RUMBOWE,

30TH NOVEMBER, 1831.

TREATY of Perpetual Friendship and Alliance between the Supreme Government of British India and Rajah Ali, the Panghúlu and Ampat Sukus, governing the countries of Rumbowe and its dependencies.

1. On the part of the British Government, Robert Ibbetson, Esq., Resident of Singapore, Prince of Wales Island, Malacca and its dependencies; and, on the part of Rumbowe and its dependencies the said Rajah Ali, the Panghúlu and Ampat Sukus.

2. In token of the good will and disposition of the Supreme Government of British India, as well as indisposition to grasp at the possession of more territory than can fairly be claimed from long established custom, and usage beyond the possibility of misapprehension; they hereby wave all claim that might be urged to the obedience of the Rumbownese, as subjects of the British Government, founded on former treaties between them, and the Dutch Government, and are pleased from this date to cancel such interpretation, and to treat with the authorities of Rumbowe and its dependencies, as an independent state.

Article 1. The Supreme Government of British India hereby acknowledge Rajah Ali, the Panghúlu

and Ampat Sukus, as the chiefs of Rumbowe and its dependencies.

Art. 2. The English and Rumbownese engage in friendship with mutual truth, sincerity, and candour. The Rumbownese must not meditate or commit evil against the English in any manner. The English must not meditate or commit evil against the Rumbownese in any manner. The Rumbownese must not molest, attack, disturb, or seize any place, territory, or boundary belonging to the English, in any country belonging to the English. The English must not molest, attack, disturb, seize, or take any place, territory, or boundary, subject to the Rumbownese. The Rumbownese shall settle every matter within the Rumbownese boundaries according to their own will and customs.

Art. 3. Should any place or country subject to the English do anything that may offend the Rumbownese, the Rumbownese shall not go and injure such place or country, but first report the matter to the English, who shall examine into it with truth and sincerity, and if the fault lie with the English, the English shall punish according to the fault. Should any place or country subject to the Rumbownese do anything that may offend the English, the English shall not go and injure such place or country, but first report the matter to the Rumbownese, who will examine into it with truth and sincerity, and if the fault lie with the Rumbownese, the Rumbownese shall punish according to the fault. Should any Rumbownese place or country, that is near an English country, collect at

any time an army or fleet of boats, if the chief of the English enquire the object of such force, the chief of the Rumbownese country must declare it. Should any English place or country, that is near a Rumbownese country, collect at any time an army, or a fleet of boats, if the chief of the Rumbownese country enquire the object of such force, the chief of the English country must declare it.

Art. 4. In places belonging to the Rumbownese and English, lying near their mutual borders, if the English entertain a doubt as to any boundary that has not been ascertained, the chief on the side of the English must send a letter, with some men and people, to go and enquire from the Rumbownese chief, who shall depute some of his officers and people to go with the men belonging to the English chief, and point out and settle the mutual boundaries, so that they may be ascertained on both sides in a friendly manner. If the Rumbownese entertain a doubt as to any boundary that has not been ascertained, the chief on the side of the Rumbownese must send a letter, with some men and people, to go and enquire from the English chief, who shall depute some of his officers and people to go with the men belonging to the Rumbownese chief, and point out and settle the mutual boundaries, so that they may be ascertained on both sides in a friendly manner.

Art. 5. Should any Rumbownese subject run away, and go and live within the boundaries of the English, the Rumbownese must not intrude, enter, seize, or take such person within the English boundaries, but

must report and ask for him in a proper manner, and the English shall be at liberty to deliver the party or not. Should any English subject run, and go and live within the boundaries of the Rumbownese, the English must not intrude, enter, seize, or take such person within the Rumbownese boundaries, but must report and ask for him in a proper manner, and the Rumbownese shall be at liberty to deliver the party or not.

Art. 6. Merchants subject to the English and their junks and boats may have intercourse and trade with any Rumbownese country, and the Rumbownese will aid and protect them, and permit them to buy and sell with facility. Merchants subject to the Rumbownese, and their boats and junks may have intercourse and trade with any English country, and the English will aid and protect them, and permit them to buy and sell with facility. The Rumbownese desiring to go to an English country, or the English desiring to go to a Rumbownese country, must conform to the customs of the place or country on either side; should they be ignorant of the customs, the Rumbownese or English officers must explain them. Rumbownese subjects who visit an English country must conduct themselves according to the established laws of the English country in every particular. English subjects who visit a Rumbownese country must conduct themselves according to the established laws of the Rumbownese country in every particular.

Art. 7. Rajah Ali, the Panghúlu and Ampat Sukus, with a view to promote the safety of trade and

navigation, shall not tolerate piracy, but on the contrary, they shall exert their utmost efforts by causing the offender to receive an exemplary punishment to suppress it, and the English will do the same.

Art. 8. That in the event of their being apprized of any hostile undertaking being in contemplation, they shall endeavour to defeat the object of the enemy, and inform the English Chief of Malacca instantly of the circumstance.

The eight articles of this treaty written in the Malayan language are concluded, and agreed upon on the 30th November, 1831; there are two copies both sealed and attested by R. Ibbetson, Esq. on the part of the English and Rajah Ali, the Panghúlu and Ampat Sukus, on the part of Rumbowe and its dependencies; another copy will be transmitted for the ratification* of the Governor General of Bengal, which, when returned, a note to that effect shall be further affixed to the two copies now attested, in token that it is to last as long as heaven and earth shall endure. But the treaty in the mean time is to be scrupulously acted on by both parties.

* Subsequently ratified.

No. XV.

RUMBOWE BOUNDARY AGREEMENT,

9TH JANUARY, 1833.

WE, Robert Ibbetson, Esquire, Governor in Council of Pulo Pinang, Singapore, and Malacca, Samuel Garling, Esquire, Resident Councillor of Malacca on the part of the English East India Company, and the Eang de per Tuan Besar of Rumbowe Rajah Ali, and the Eang de per Tuan Muda Sheriff Saban bin Ibrahim Alcadaree, together with the Dattu Panghúlu Lelah Maharajah, and Sedah Rajah, and the Dattu's eight Sukus of Rumbowe, viz.: Dattu Gampar Maharajah, Dattu Marranbangsa, Dattu Sangsorra, Dattu Bangsah Ballang, Dattu Sama Rajah, Dattu Andekah, Dattu Mandalekah, and Dattu Senda Maharajah, who are at this present date about to settle the boundaries between the territory of Malacca and that of Rumbowe, which is done with the mutual consent of the parties so assembled, and the said boundaries are fixed as stated below as follows:—

Firstly. From the mouth of the River Jenny to

Bukit Bertam, from thence to Bukit Jelootong, from thence to Bukit Puttoos, from thence to Jegrat Kanchee, from thence to Lubbo Tallahn, from thence to Dusoon Pringee, from thence to Dusoon Kahpar, from thence to Booloo Sankad, from thence to Bukit Puttoos.

The above are the boundaries between Rumbowe and Malacca, which we have ascertained with sincerity, and to be so long as the moon and the sun exist between the English Company and Rumbowe. They are never to be altered, nor this deed be altered from what has been set forth above.

Further. From henceforth whosoever should be at the head of the Government of Malacca, or that of Rumbowe, they will respect and follow the engagement herein made.

Further from this date, we the two contracting parties annul all former engagements and deeds regarding the boundaries of Malacca and Rumbowe.

This engagement is made in duplicate, both of the same tenor and date, the one to remain with the Malacca Government and the other with Rumbowe. In witness of the above engagement, the contracting parties have affixed their seals and signatures, and the signatures of the witnesses.

Written by Abdul Wyadd Abdul Rayhm, of Malacca, at Naning, in the village of Sungie Soopot, in the year of our Lord 1833, on the 9th day of

January, and in the Malay year 1248, on the 19th day of the month Shaban.

The seals of Eang depertuan Besar, and Muda of Rumbowe.

The seals of the two Panghúlus.

+ The mark of Dattu Gampar.
+ „ „ Marrabangsah.
+ „ „ Sangsorrah.
+ „ „ Bangsah Baling.
+ „ „ Saumiah Rajah.
+ „ „ Andekah.
+ „ „ Mandalekah.
+ „ „ Sendah.

(Signed) MATTHEW POOLE, Lieut. Quar.-Mast.-Gen. Department.
„ T. J. NEWBOLD, 23rd Madras Light Infantry.
J. B. WESTERHOUT.

No. XVI.

DUTCH TREATY WITH JOHORE.

TREATY between Matelief Lee Voogd and the King of Johore, Rajah Sabrang, previous to the taking of Malacca from the Portuguese in 1641.

Art. 1. That the Dutch have the town, and the King of Johore the territory around Malacca, reserv-

ing to the Dutch so much land in the environs as the town required.

Art. 2nd and 3rd. That the Dutch have the privilege of cutting wood for vessels, houses, &c. on the King of Johore's land; and that all Dutch vessels frequenting the ports of Johore be exempt from all duties.

Art. 4. That the vessels of no other European power be allowed to trade without sanction from the Dutch government.

Art. 5. That the King of Johore have the privilege of building houses at Kampong Kling, on the river bank, and to reside there under the Dutch Government, who promise to assist and protect him.

Art. 6. That after the capture of Malacca all artillery therein taken become the King of Johore's property, who shall be at liberty to send half to Johore, but must reserve the rest for the protection of Malacca until the Dutch provide their own guns.

Art. 7. All treasure, produce, and merchandise belonging to the Portuguese to be equally divided.

Art. 8. No merchandise, the share of the King of Johore, is to be taken out of the place to be sold to other nations

Art. 9. We hereby form a treaty of mutual alliance against our common enemies the Portuguese and Spaniards.

Art. 10. Neither party shall make peace with the King of Spain without the sanction of the other.

Art. 11. Neither party interfere with the other's religion. Persons so offending to be punished.

Art. 12. All claimants to prefer their suits to the

authorities of the place, whether Malay or Dutch, where such cause of complaint may have arisen.

Art. 13. All malefactors running away from the King of Johore's dominions into the Dutch territory, and from the Dutch territory into the Johore territory to be given up.

No. XVII.

TREATY WITH NANING.

Treaty entered into in 1801, *by the British Resident at Malacca, Lieut.-Colonel Taylor, with the Panghúlu of Naning.*

ARTICLES and conditions dictated by Lieut.-Colonel Aldwell Taylor, Governor and Commandant of Malacca, for and in behalf of the Honourable the Governor of Fort Saint George, with Rajah Mera, Captain Panghulu, &c., called Dholl Syed; and Lelah Uluh Baling and Moulana Hakim, called the late Orangkayo; Kechil, called Musih; and Menobonjon-kaya, called Konchil; and Maharajah Ankaia called Sumuna; and Mulahna Garan, Ministers and Chiefs of Naning, and the circumjacent villages, who have solemnly accepted and sworn to the following articles.

Art. 1. The said Captain, or Panghúlu, Ministers and Chiefs, promise and swear, in the name and in behalf of the whole community of Naning, to be faithful and submissive to the above-mentioned the

Honourable the Governor in Council of Fort Saint George, likewise the Governor and Commandant of this Town and Fortress, and all Commandants that are, or may hereafter be appointed under them, and moreover, will do their utmost to conduct themselves in all cases, with obedience to the British authority, as is required of all dutiful subjects, without conjointly or severally attempting any hostile measure against the said Governor, either directly or indirectly, and the following articles shall be solemnly and strictly observed, and all other Contracts and Covenants that have been previously passed with another nation to the prejudice of the British be annulled.

Art. 2. In case any persons at Naning, children of the Menankabaus and Malays, shall violate the contents of this contract, or shall be disobedient to the Governor or his officers, the Panghúlu and Chiefs shall, at the demand of the Governor, deliver them up to be punished as they deserve.

Art. 3. The Panghúlu, Chiefs, and inhabitants of Naning, Menankabaus, as well as Malays, are bound to deliver one-tenth of the produce of their rice and all fruits, to the East India Company; but, in consideration of their indigent circumstances, the said Company has resolved that the Panghúlu shall come in person, every year, or cause one of his Chiefs to come to Malacca in order to pay their homage to the Company, and, as a token of their submission, they shall present to the Company from the first fruits of the crop one-half coyan of paddy (400 gantangs).

Art. 4. The inhabitants of Naning, when quitting

the country, in order to proceed to Malacca, shall produce to the Shah Bunder a written permission from the Panghúlu, signed and sealed with his seal; and likewise all persons who may wish to proceed from Malacca to Naning, are directed to produce to the authority there similar documents, signed (by order of the Government) by the Shah Bunder, otherwise both parties shall be obliged to send such persons back; but, when provided with the required certificates, they will be permitted to reside at Naning and adjacent villages, and to seek the means of livelihood by agricultural pursuits, in planting betel, &c., provided they adhere and conform to the customs and usages of the place in the same manner as the other inhabitants.

Art. 5. The Panghúlu and Chiefs promise, that all the tin brought from Srimenanti, Sungie-ujong, Rumbowe, and other places in these districts to Naning, shall be immediately sent and delivered to the Company, for which they shall receive 44 rix dollars in cash, for every bhar of 300 catties, payable in Surat rupees.

Art. 6. They also promise to deliver the pepper of Naning and the adjacent districts, when any great quantity is to be had, to the Company, at the price of 12 rix dollars per bhar.

Art. 7. The Panghúlu, Chiefs, and the people of Naning, shall have no authority to negotiate or traffic with any inland nation, but shall bring their goods down the river of Malacca, making use, under no pretext whatever, of any other passage of conveyance,

nor holding any communication with any such inland nation, in the river Panagie, on pain of forfeiting their lives and property.

Art. 8. The Panghúlu and Chiefs promise, in the name of the said community of Naning, that whenever the chief rulers happen to resign the government, or any misfortune befal them, they shall, in such case, propose one of the nearest and most qualified of his family, to the Governor of Malacca, for his successor; but it is not to be expected that such a proposal must always meet the Governor's approbation; on the contrary, it is optional with him whom he thinks proper to appoint.

Art. 9. Any slaves belonging, either to the Honourable Company, or the Inhabitants of Malacca, that may take shelter in Naning, or the circumjacent villages or places, the Panghúlu, Chiefs, and inhabitants (none excepted) shall bind themselves to apprehend and immediately send to town such fugitives, that the same may be delivered to their masters, and a demand of 10 rix dollars, and not more, as a reward, shall be exacted from the owners.

Art. 10. Any male or female slaves, that may be enticed away from Naning, to come to Malacca, in order to embrace the christian faith, the proprietor of such a slave shall receive, as compensation, one-half the amount of the price of the slave, according to the appraisement of the Committee which the Government shall appoint.

Art. 11. But any person who sells any christian slaves or freemen of Malacca, to a mussulman or

heathen, either with their own consent, or seduced, or carried away by force from their masters; more especially those who induce such christian slaves or freemen to be circumcised, or use violence to persuade them to become Mohammedans shall forfeit their lives and property.

Art. 12. And that the contents of the said articles may be inviolably observed, the Panghúlu and Chiefs promise and swear, in the name of the whole multitude, that they will immediately restore and deliver to the Honourable the Governor, all such runaway slaves that are in Naning or other places.

Art. 13. Lastly, the Panghúlu and Chiefs promise and swear on the Koran, in the name of the community of Naning, that they will in every respect solemnly observe and maintain the orders set forth in these articles, and do bind themselves to deliver up any transgressors of the said orders to the said East India Company, in order that punishment may be inflicted on such persons.

For the due fulfilment of what has been herein promised and agreed, I have hereunto set my usual signature.

Done and sworn in the Town and Fortress of Malacca, 16th of July, 1801.

(Signed) A. TAYLOR.

Sworn to by the Panghúlu and Chiefs of Naning. We, Captain or Panghúlu and Chiefs promise and swear, as well for ourselves as in the name and behalf of the community of Naning, to be faithful and sin-

cère to the Governor in Council of Fort Saint George, the Governor and Commandant of Malacca, and all Commanders that are, or may hereafter be appointed under them, and furthermore to be punctual and strict in observing their orders and commands, that have, or may hereafter be issued, and in conducting ourselves in future towards the East India Company, in such a manner as is required of all dutiful and faithful subjects and vassals.

Signed by marks by Dholl Syed, Belal Moien, Kantjiel Soemoen, and Moulana Gunan.

XVIII.

BOUNDARY TREATY WITH JOHORE, 15TH JUNE, 1833.

WE, Robert Ibbetson, Governor in Council of Pulo Pinang, Singapore, and Malacca, and Samuel Garling, Resident Councillor at Malacca, on the part of the Honourable East India Company, and Dattu Panghúlu of Johole, Lelah Perkassa, at this time fix the boundary between the territory of Malacca and Johole, in the presence of the Eang depertuan Muda, of Rumbowe, viz.: Sherif Saban and Dattu Panghúlu Lelah Maharajah, both sides agreeing as is mentioned below:—

The names of the boundary marks are first "from Bukit Puttoos to Salumba Kroh, thence to Lubo

Palang, thence to Lubo Penawen, following the right bank of the stream downwards towared Malacca. The left bank is the territory of Johole. This is the boundary between Malacca and Johole, for instance Rekkan, and Lodang, and Kadaka, and Nascha, all these Campongs are under the dominion of Johole."

We have settled and agreed, as long as there is a moon and sun, the contract between the Honourable East India Company and Johole, cannot be dissolved and altered as is mentioned above.

Moreover, in time to come, whoever shall rule Malacca and Johole shall follow faithfully what has been here done.

From this day, we, for both parties make null and void all writings and traditions relating to the ancient boundaries between Malacca and Johole.

The treaty has been done in duplicate; one copy of which is to be kept at Malacca and the other at Johole.

To ratify what has been agreed on above, the seal and signature of each individual are hereunto affixed.

This treaty was done at Malacca on the 15th June, in the year 1833; agreeing with the 27th of the Mohammedan month Mohurrum, A. H. 1249.

No. XIX.

The following Draft of a proposed Act was read in Council for the first time on the 30*th July*, 1838.

ACT No. OF 1838.

I. IT is hereby enacted, that from the
of Regulation 1, of 1827, passed by the Governor in Council of Prince of Wales Island, Singapore, and Malacca, shall be repealed.

II. And it is hereby enacted, that from the 1st day of January, 1839, an assessment shall be levied on all dwelling-houses, and other buildings within the limits of the towns of George Town, Singapore, and Malacca, according to the real annual values thereof, at a rate not exceeding ten per cent. of such annual values.

III. Provided always, that any property which would be subject to assessment as aforesaid, of which the real annual value shall be less than six Spanish dollars, shall be exempted from such assessment, if it be the sole assessable property of the owner.

IV. And it is hereby enacted, that it shall be competent to the chief civil officer, in authority within the incorporated settlement of Prince of Wales Island, Singapore, and Malacca, to fix the limits of the aforesaid towns, in order to the determination of the rates of assessment leviable under this Act.

V. And it is hereby enacted, that all religious edifices, hospitals, cemeteries, and buildings strictly

and exclusively appropriated to charitable purposes, shall be exempted from assessment under this Act.

VI. And it is hereby enacted, that all houses, bungalows, and other buildings, situated within the limits of any military cantonment, and occupied by European or Native officers, soldiers, or sepoys, shall be exempted from assessment.

VII. And it is hereby enacted, that a tax shall be levied on all carriages, carts, and cattle in use within the limits of the aforesaid towns at the following rates:

On every four-wheeled carriage, Spanish dollars, 10 per annum.

On every two-wheeled carriage, Spanish dollars, 8 per annum.

On every cart, drawn by any description of draught cattle, Spanish dollars, 6 per annum.

On every horse, mare, gelding, pony, or mule, Spanish dollars, 2 per annum.

VIII. And it is hereby enacted, that the chief civil officer in authority in the Straits, under instructions from the Governor of Bengal, shall have power to appoint such officers as may be deemed requisite for the collection of the assessment and taxes, leviable under this Act, at the stations of Prince of Wales Island, Singapore, and Malacca, and the officers so appointed shall, in the execution of their duty, be subject to the same responsibility as would attach to them if they were employed in the collection of the land revenue.

IX. And it is hereby enacted, that, if payment of the aforesaid assessment and taxes be not duly made, the

officers appointed to collect the same shall certify in writing such non-payment to any justice of the peace, who, if he shall be satisfied that due diligence has been used to obtain payment, and that the same has been improperly withheld, shall issue his warrant for distraining the amount on any goods and chattels, to whomsoever belonging, in or upon the dwelling-houses and other buildings respectively charged, or for distraining any person charged by his goods and chattels, or both, and for selling every such distress; and the overplus, after deducting the expenses, shall be paid to the owner of the goods and chattels distrained.

X. Provided always, that it shall be competent to the officers appointed to collect the aforesaid assessment and taxes, in lieu of proceeding against defaulters, by warrant of distress, to sue for the recovery of arrears through any court of justice to which defaulters may be amenable.

XI. Provided also, that if any party, from whom payment of the assessment, or taxes leviable under this Act, may have been demanded, objects to the demand, either on the ground of surcharge or by reason of claim to the exemption or abatement, under any of the foregoing provisions, it shall be competent to such party, after payment of the amount demanded, to appeal against such demand to the Justices of the Peace sitting in General Quarter Sessions, at the station where such party resides, and the said Justices shall have power to hear and decide on such appeal, and to pass such order thereon as may seem just.

XII. And it is hereby enacted, that out of the funds

collected from the assessment and taxes, leviable under this Act, provision shall be made, in conformity with such instructions as may from time to time be issued by the Governor of Bengal, for the efficient watching, cleansing, lighting, and repairing of the streets and thoroughfares in the towns of George Town, Singapore, and Malacca, and for the effecting of other purposes necessary for the comfort and protection of the inhabitants of those towns respectively.

XIII. And it is hereby enacted, that as soon after the 1st day of January, in each year, as may be found practicable, the officer, collecting the assessment and taxes under this Act, at each of the three stations of Prince of Wales Island, Singapore, and Malacca, shall prepare a detailed statement, exhibiting the sums collected under the several heads of cesses and taxes during the preceding year, and showing also the disbursements which have been made during the same period, on account of the various purposes enumerated in this Act.

XIV. And it is hereby enacted, that the statement prepared in the manner aforesaid, and duly attested by such officer as last mentioned, shall be published at the station to which it relates in a newspaper, and if such station have no newspaper, the publication shall be made in some other newspaper of extensive circulation, published within the incorporated settlement of Prince of Wales Island, Singapore, and Malacca. And the said statement shall also be open to general inspection at the office of such officer, for a period of one month from the date of its publication.

XV. And it is hereby enacted, that the officers appointed to collect the assessment and taxes leviable under this Act, shall, in the conduct of their duties be subject to the general superintendence and control of the Chief Civil authority residing in the aforesaid incorporated settlement.

XVI. And it is hereby enacted, that the officer superintending the police at each of the stations of Prince of Wales Island, Singapore, and Malacca, between the 1st and 15th day of January in each year, shall require the owners of all palanquin carriages, carts, and other vehicles kept in such station for the purpose of being let to hire for the conveyance of passengers or goods, to enter such vehicles in a register to be kept for that purpose at the Police Office. And every owner of a palanquin carriage, cart, or other vehicle, subject to such registration, who shall omit to enter such vehicle at the Police Office, in the manner required by this Act, shall, on conviction before a justice of the peace, forfeit for each offence a sum not exceeding twenty Spanish dollars, with costs of suit, which forfeiture shall on non-payment be recoverable by warrant of distress and sale, under the hand of the convicting justice of the peace, and the overplus of the goods and chattels sold, after deducting the expenses, shall be paid to such owner.

XVII. And it is hereby enacted, that the assessment and taxes leviable under this Act, shall be paid half-yearly in advance, and that the said assessment shall be charged on the dwelling houses and other buildings respectively assessed, and on the respective

owners and occupiers thereof, at the time of such assessment, and that the said taxes shall be charged on the owners of the respective palanquin carriages, carts, or other vehicles subject to such taxes.

XVIII. And it is hereby enacted, that when any change in the occupation of any dwelling house, or other building assessed shall take place within the year after such assessment as aforesaid, then such assessment may be levied in manner aforesaid as well upon the dwelling house, or other building respectively charged, as upon the goods and chattels of the occupiers thereof, according to their respective periods of occupation without any new assessment.

XIX. And it is hereby enacted that the owner of any dwelling house, or other building assessed, which is not let to any tenant, shall be deemed the occupier thereof, provided always that if such owner can shew that the premises have not been inhabited, or used for a period of three months, or upwards, in any year, he shall be entitled to a proportionate abatement of assessment levied on the same for the said year.

XX. And it is hereby enacted, that no assessment or charge made under the authority of this Act, shall be impeached or affected by reason of any mistake in the name of any person liable to assessment or tax, or of any thing chargeable with assessment or tax, or any mistake in the amount of the assessment or tax charged, provided the directions of this Act be in substance and effect complied with.

Ordered, that the draft now read be published for general information.

Ordered, that the said draft be re-considered at the first meeting of the Legislative Council of India, after the 30th day of November next.

T. H. MADDOCK,

Officiating Secretary to the Government of India.

No. XX.

Earthquake at Ava, described in a Letter from Amerapoora, April 8th, 1839, *and inserted here, as illustrative of the Observations at page* 408, *Vol. I. of this Work.*

YOU will have learned the awful visitation of an earthquake we have had at this city, on the morning of the 23rd ult., and of the disastrous results that attended it. We continue to experience shocks ever since, up to the present moment, occurring at intervals of an hour, nay, even oftener, along with a rumbling sound like distant thunder. We have as yet only been able to receive intelligence from Toungnoo and Prome, to the southward, and Bomo, to the northward, at which places, it would appear, that the earthquake was felt with equal force. We are consequently in a state of no little anxiety and alarm as regards the fate of Rangoon and Moulmein. At between two and three A. M. on the day in ques-

tion, we were all on a sudden shaken off our beds, from the rocking of the house, in the most violent and frightful manner; the doors and windows flapping about with some force, and with a sound not unlike the discharge of distant artillery. At this time every light and moveable article was being thrown in every direction; and it was not without some difficulty we kept ourselves on our legs. In short, the motion of the house could only be compared with the tossing of a boat on the billows of the ocean in a tempest. The vibrations were from north to south, or vice versâ, for the faces of the buildings pointing to those quarters suffered more than the rest; and I should think they lasted about two or three minutes. When the shock with the noise ceased, torrents of water were heard rushing down in every direction, which, together with the darkened appearance of the sky from the clouds, the screaming of the birds, and distant howling of pariah dogs, tended greatly to increase the awfulness of the event. But at day-break what a scene of horror and desolation presented itself to our view! Every brick building in the city, and on the surrounding hills, whether pagoda, monastery, dwelling-house, &c., was either razed to the ground or shivered to pieces, burying in their ruins men, women and children. Thus were hurled into eternity hundreds of our fellow-creatures, and at one blow fell the labour of centuries. It was indeed a most fortunate circumstance for the people, that the proportion of brick houses, compared with those of wood or bamboo, was very inconsiderable, else

the destruction of life would have been lamentably great. The earth was rent in several places into wide chasms and fissures, from ten to twenty feet wide, from which deluges of water had gushed, and a large quantity of grey earth been thrown up, covering the places around several feet deep, and emitting a sulphurous smell. The rapid current of the Irrewaddi was even reversed at the period of the shock, and ascended up its bed for a while. The old cities of Ava and Tsagain, with their numerous pagodas and other edifices, have also been reduced to heaps of ruins, and their walls shattered and thrown down. The towns and villages above and below the capital, have likewise suffered; and it is reported that some have even been swallowed up, and others destroyed by inundation. The number of persons who perished here, and in the surrounding towns and villages, amounts to between two or three hundred, which number may, of course, be expected to swell, as accounts arrive from more distant places. Amongst those that died are Mr. Harapeat, the wealthy Armenian merchant, and three children of Mr. Avanese: these were the survivors of a family of six children, and he has now been deprived of them too. We have indeed to be grateful to Providence that, though we have been in the midst of so many dangers, and where so many have perished, none of us have suffered, either in person or in property. We owe certainly our escape to the houses being built of the same light materials as the generality of the buildings here; but we had nigh

been swallowed up by some of the openings and gaps in the earth, for some of these were not many yards from our residence. An event like this is not in the recollection of the oldest inhabitants of the country, nor is there mention of any such in their historical records.

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91, .. 27, *dele dash after* rebellion, *and insert it after* trade, *next line.*
116, .. 16, *for* chevux *read* chevaux.
117, .. 28, *for* steepes *read* steeps.
138, .. 14, *for* Chodong *read* Chondong, *and erase* comma *after* Bukit.
162, .. 23, *for* Landang *read* Ladang.
189, .. 9, *for* coculus *read* cocculus.
201, .. 5, *for* Pamar *read* Pamur.
333, .. 2, *for* torquoises *read* turquoises.
346, .. 15, *for* of *read* or.
353, top line, *for* physiology *read* physiognomy.
371, line 19, and p. 373, line 9, *for* Rennel *read* Rennell.
382, .. 20, *for* this head *read* the head of Benua.
432, .. 7, *dele* comma *after* Guinea, *and insert one after* Philippines.
459, .. 13, *for* Johore, *read* Johole.

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